

THE
W H O L E B O O K
O F
P S A L M S,

Collected into ENGLISH METRE,

B Y

Thomas Sternhold, John Hopkins, and others;

Conferred with the HEBREW.

Set forth and Allowed to be Sung in all CHURCHES,
of all the People together, before and after *Morning and Evening*
PRAYER; and also before and after SERMONS: And moreover
in Private Houses, for their *Godly Solace and Comfort*, laying apart
all ungodly *Songs and Ballads*, which tend only to the *Nourishing*
of *Vice*, and *Corrupting* of YOUTH.

JAMES V. 13.

Is any among you afflicted? Let him Pray. Is any merry? Let him
sing Psalms.

COLOSSIANS III. 16.

Let the Word of CHRIST dwell in you richly in all wisdom; teaching
and admonishing one another in Psalms, and Hymns, and Spiritual Songs,
singing with Grace in your Hearts to the LORD.

L O N D O N:

Printed by A. WILDE, for the Company of STATIONERS, 1754

THE WHOLE OF PSALMS

Collected into English Meter

BY

Thomas Sternhold, John Hopkins, and others;

Conferred with the Harrow.

Set forth and Allowed to be sung in all Churches
of all the People together, before and after Morning and Evening
PRAYER; and also before and after Sermons: And moreover
in Private Houses, for their Ease and Comfort, saying apart
all ungodly Songs, and Ballads, and only to the Honouring
of Vice, and Corrupting of



Is any among you afflicted? Let him pray. Is any merry? Let him
sing Psalm.

Let the Word of CHRIST dwell in you richly in all wisdom; teaching
and admonishing one another in Psalms, and Hymns, and Spiritual Songs,
singing and Grace in your Hearts to the LORD.

LONDON:
Printed by A. WILDE, for the Company of STATIONERS, 1754

WHY a th
2 The con
Against who
3 Sha let
And of let
4 But thei
And m thro
5 For thei
And in and
6 I ha upon
I will I
7 The hath
Thou have
2 All p as h
The en by th
9 Thout that
And as the
10 Nov be w
By who are ju

The PSALMS of DAVID in METRE.

PSAL. I. T. S.

THE man is blest that hath not
to wicked men his ear: (lent
Nor led his life as sinners do,
nor sat in scorners chair.
2 But in the law of God the Lord,
doth for his whole delight:
And in the same doth exercise
himself both day and night.

3 He shall be like the tree that is
planted the rivers nigh:
Which in due season bringeth forth
its fruit abundantly.

4 Whose leaf shall never fade and fall,
but flourishing shall stand:
E'en so all things shall prosper well
that this man takes in hand.

5 As for ungodly men, with them
it shall be nothing so:
But as the chaff which by the wind
is driven to and fro.

6 Therefore the wicked men shall not
in judgment stand upright:
For in assembly of the just
shall sinners come in sight.

7 For why? the way of godly men
unto the Lord is known:
Whereas the way of wicked men
shall quite be overthrown.

PSAL. II. T. S.

WHY did the gentiles tumults raise?
what rage was in their brain?

Why do the people still contrive
a thing that is but vain?

1 The kings and rulers of the earth,
conspire, and are all bent
Against the Lord and Christ his Son,
whom he among us sent.

2 Shall we be bound to them? say they,
let all their bonds be broke:
And of their doctrine and their law,
let us reject the yoke.

3 But he that in the heav'n doth dwell,
their doings will deride:
And make them all as mocking stocks,
thro'out the world to wide.

4 For in his wrath he shall reprove
their pride and scornful way:
And in his fury trouble them,
and unto them shall say,

5 I have anointed him my king
upon my holy hill:

I will therefore, Lord, preach thy law,
according to thy will.

6 The law whereof the Lord himself
hath thus said unto me,
Thou art my only Son, this day
have I begotten thee.

7 All people I will give to thee,
as heirs at thy request:
The ends and coasts of all the earth
by thee shall be possess'd.

8 Thou shalt them bruise, e'en like to
that under foot are trod: (those
And as a potter's vessel break
them with an iron rod.

9 Now ye, O kings, and rulers all,
be wise therefore, and learn'd:
By whom the matters of the world
are judged and discern'd.

11 See that ye serve the Lord above,
in trembling, and in fear:
See that with reverence ye rejoice,
when you to him draw near.

12 See that ye do embrace and kiss
his Son without delay:
Lest in his wrath ye suddenly
perish from the right way.

13 If once his wrath (but little) shall
be kindled in his breast:
Then only they that trust in him,
shall happy be and blest.

PSAL. III. T. S.

O Lord, how are my foes encreas'd,
who vex me more and more,
They break my heart when as they say
God can him not restore.

2 But thou, O Lord, art my defence,
when I am hard beset:
My worship, and my honour both,
and thou hold'st up my head.

3 Then with my voice unto the Lord,
I did both call and cry:
And he out of his holy hill,
did hear me speedily.

4 I laid me down and quietly
I slept and rose again:
For why, I knew assuredly
the Lord did me sustain.

5 If thousands up against me rise,
I will not be afraid:
For thou art still my Lord and God,
my Saviour and my aid.

6 Rise up therefore, save me, my God,
to thee I make my pray'r:
For thou hast broke the cheeks and teeth
of all that wicked are.

7 Salvation only doth belong
to thee, O Lord, above,
Who on thy people dost bestow
thy blessing and thy love.

PSAL. IV. T. S.

O God, that art my righteousness,
Lord, hear me when I call:
Thou hast me set at liberty,
when I was bound in thrall.

2 Have mercy, Lord, therefore on me,
and grant me my request:
For unto thee incessantly
to cry I will not rest.

3 O mortal men, how long will ye
my glory thus despise:
Why wander ye in vanity,
and follow after lies?

4 Know ye that good and godly men
the Lord doth take and chuse:
And when to him I make complaint,
he doth me not refuse.

5 Sin not, but stand in awe therefore,
examine well your heart:
And in your chamber quietly,
see you yourselves convert.

6 Offer to God the sacrifice
of righteousness and praise:
And look that in the living Lord,
you put your trust always.

7 The greater sort crave worldly goods,
and riches do embrace:
But, Lord, grant us thy countenance,
thy favour and thy grace.

8 For thou thereby shalt make my heart
more joyful and more glad
Than they that of their corn and wine,
full great increase have had.

9 In peace therefore lie down will I,
taking my rest and sleep:
For thou only dost me, O Lord,
preserve and safely keep.

PSAL. V. T. S.

Incline thine ears, O Lord, and let
my words have free access.

To thee, who art my God and King,
from whom I seek redress.

2 Hear me be time, Lord, tarry not,
for I will have respect,
My supplication in the morn
to thee for to direct.

3 And I will patiently still trust,
in thee, my God alone:
Thou art no pleas'd with wickedness,
and ill with thee dwells none.

4 Such as be foolish shall not stand
in sight of thee, O Lord,
Vain workers of iniquity:
thou always hast abhor'd.

5 The liars, and base flatterers,
shall be destroy'd by thee:
Blood-thirsty and deceitful men,
likewise shall hated be.

6 Therefore will I come to thy house,
trusting upon thy grace:
And reverently will worship thee,
towards thy holy place.

7 Lord, lead me in thy righteousness,
for to confound my foes:
Also the way that I shall walk,
before my face disclose.

8 For in their mouths there is no truth,
their inward filth is great:
Their throat an open sepulchre,
and tongues full of deceit.

9 Destroy their false conspiracies,
that they may come to nought:
Subvert them in their heaps of sin,
who have rebellion wrought.

10 But those that put their trust in thee
let them be glad always:
And render thanks for thy defence,
and give thy name the praise.

11 For thou with favour wilt increase
the just and righteous still:
And with thy grace, as with a shield,
defend him from all ill.

PSAL. VI. T. S.

Lord, in thy wrath reprove me not,
tho' I deserve thine ire:
Nor yet correct me in thy rage,
O Lord, I thee desire.

2 For I am weak, therefore, O Lord,
of mercy me forbear,
And heal me, Lord for why thou know'st
my bones do quake for fear.

3 My soul is troubled very sore,
and vex'd exceedingly:
But, Lord, how long wilt thou delay
to cure my sin and misery?

4 Lord, turn thee to thy wonted grace,
some pity on me take:
O save me, not for my deserts,
but for thy mercies sake.

P S A L M VII, VIII, IX, X.

5 For why? no men among the dead
remember thee at all:
O! who shall worship thee, O Lord,
that in the pit do fall?
6 So grievous is my plaint and moan
that I grow wondrous faint:
All the night long I wash my bed
with tears of my complaint.
7 My sight is dim, and waxeth old
with anguish of my heart:
For fear of them that be my foes,
and would my ways subvert.
8 But now depart from me, all ye
that work iniquity:
Because the Lord hath heard the voice
of my complaint and cry.
9 He heard not only the request
and pray'r of my sad heart:
But it received at my hands,
and took it in good part.
10 And now my foes that vexed me
the Lord will soon defame:
And suddenly confound them all,
with great rebuke and shame.
P S A L. VII. T. S.
O Lord my God, I put my trust
and confidence in thee:
Save me from them that me pursue,
and still deliver me.
2 Lest like a lion he me tear,
and rend in pieces small:
While there is none to succour me,
and rid me out of thrall.
3 O Lord my God, if I have done
the thing that is not right:
Or else, if I be found in fault,
or guilty in thy sight:
4 Or to my friend rewarded ill,
or left him in distress:
Who me pursu'd most cruelly,
and hated me causeless.
5 Then let my foe pursue my soul,
let him my life down thrust
Unto the earth, and also lay
my honour in the dust.
6 Stand up, O Lord, in wrath, because
my foes do rage so fast,
Awake for me to the judgment,
which thou commandedst.
7 Then shall great nations come to thee,
and know thee by this thing:
If thou declare for love of them,
thy self as Lord and King.
8 And as thou art of all men, Judge,
O Lord, now judge thou me
According to my righteousness,
and my integrity.

The Second Part.

9 Lord, cease the hate of wicked men,
and be the just man's guide:
By whom the secrets of all hearts
are searched and descry'd.
10 I take my help to come of God,
in all my pain and smart:
Who doth preserve all those that be
of pure and perfect heart.
11 The just man and the wicked both,
God judgeth by his power:
So that he feels his might hand,
e'en every day and hour.
12 Except he change his mind, I die,
for e'en as he thinks fit:
He whets his sword, he bends his bow,
aiming where he may hit.
13 And doth prepare his mortal darts,
his arrows keen and sharp:

For them that do me persecute,
and do at mischief harp.
14 For lo, though he in travel be
of his devilish forecast:
And of his mischief once conceiv'd,
yet brings forth nought at last.
15 He digs a ditch, and makes it deep,
in hope to hurt his brother:
But he shall fall into the pit
that he digg'd up for other.
16 Thus wrong returneth to the hurt
of him in whom it bred:
And all the mischief that he wrought,
shall fall on his own head.
17 I will give thanks to God therefore
that judgeth righteously:
And with my song will praise the name
of him that is most high.

P S A L. VIII. T. S.

O God our Lord, how wonderful
are thy works every where!
Thy fame surmounts in dignity
the highest heav'ns that are.
2 Even by the mouth of sucking babes
thou wilt confound thy foes:
For in those babes thy might is seen,
thy graces they disclose.
3 And when I see the heav'ns above,
the work of thy own hand:
The sun, the moon, and all the stars,
in order as they stand:
4 Lord! what is man, that thou of him
tak'st such abundant care?
Or what the son of man, whom thou
to visit dost not spare?
5 For thou hast made him little less
than angels in degree:
And thou hast also crowned him
with glorious dignity.
6 Thou hast prefer'd him to be lord
of all thy works, and thou
Hast in subjection unto him,
put all things here below.
7 As sheep, and neat, and all beasts else,
that in the fields do feed:
Fowls of the air, fish in the sea,
and all that therein breed.
8 O God our Lord, how excellent
is thy most glorious name
In all the earth! Therefore we do
praise and adore the same.

P S A L. IX. T. S.

With heart and mouth to thee, O Lord,
will I sing laud and praise:
And speak of all thy wondrous works,
and them declare always.
2 I will be glad, and much rejoice
in thee, O God most high:
An! make my songs extol thy name
above the starry skie.
3 Because my foes are driven back,
and driven unto flight:
They do fall down, and are destroy'd
by thy great pow'r and might.
4 Thou hast avenged all my wrong,
my grief and all my grudge:
Thou dost with justice hear my cause,
most like a righteous judge.
5 Thou dost rebuke the heathen folk
and wicked, so confound
That afterward the memory
of them cannot be found.
6 Destructions to an end are come,
and cities overthrow'd:
With them is likewise perished
their fame and great renown.

7 Know thou, that he who is above,
for evermore shall reign:
And in the seat of equity
true judgment will maintain.
8 With justice he will keep and guide
the world and every wight:
And so will yield with equity
to ev'ry man his right.
9 He is protector of the poor
what time they be oppress'd:
He is in all adversity
their refuge and their rest.
10 And they that know thy holy name,
therefore shall trust in thee:
For thou forsake'st not their suit
in their necessity.

The Second Part.

11 Sing psalms therefore unto the Lord,
who dwells on Sion hill:
Among the people all declare
his noble acts and will.
12 For he is mindful of the blood
of them that be oppress'd:
Forgetting not the humble man
that seeks to him for rest.
13 Have mercy, Lord, on me, because
my foes do yet remain:
Who from the gates of death are wont
to raise me up again.
14 In Sion that I may set forth
thy praise with heart and voice:
And that in thy salvation great,
my soul may still rejoice.
15 The heathen stick fast in the pit
which they themselves prepar'd:
And in the net that they did hide,
their own feet are ensnar'd.
16 By judgments great the Lord is known,
whilst wicked men are caught,
And fast entangled in the work
which their own hands have wrought.
17 The wicked and deceitful men,
go down to hell below:
And all the people of the world
that God refuse to know.
18 But sure the Lord will not forget
the poor man's grief and pain:
The patient people never look
for help of him in vain.
19 O Lord, arise, lest men prevail
that be of worldly might:
And let the heathen folk receive
their judgment in thy sight.
20 Lord, strike such terror, fear and dread
into their hearts, and then
They will be forced to confess
themselves to be but men.

P S A L. X. T. S.

What is the cause, that thou, O Lord,
so far off now doth stand?
Why hidest thou thy face in time
when trouble is at hand?
2 The poor doth perish by the proud
and wicked mens desire:
Let them be taken in the craft,
which they themselves conspire.
3 For in the lust of his own heart
th' ungodly doth delight:
So doth the wicked praise himself,
and doth the Lord despise.
4 He is so proud, that right and wrong
he setteth all apart:
Nay, nay, there is no God, saith he,
for thus he thinks in heart.
5 Because his ways do prosper still,
he doth thy laws neglect:

And

PSALM XI, XII, XIII, XIV, XV, XVI.

And with a blast doth puff against
such as would him correct.

6 Tush, tush, faith he, I have no dread,
lest my estate should change;

And why? for all adversity
to him is very strange.

7 His mouth is full of cursedness,
of fraud, deceit, and guile:

Under his tongue there nothing is,
but what is base and vile.

8 He lieth hid in ways and holes,
to slay the innocent:

Against the poor that pass by him,
his cruel eyes are bent.

9 And like a lion privily
lies lurking in his den:

That he may snare them in his net,
and spoil poor harmless men.

10 With cunning craft and subtilty
he coucheth down alway:

So are great heaps of poor men made
by his strong pow'r a prey.

The Second Part.

11 Tush, God forgetteth this, faith he,
therefore I may be bold:

His countenance is cast aside,
he doth it not behold.

12 Arise, O Lord, in whom
the poor man's hope doth rest:

Lift up thy hand, do not forget
the poor that be oppress'd.

13 Why should the proud and wicked man
blaspheme God's holy Name?

Whilst in his heart he cryeth, Tush,
God cares not for the same.

14 But thou seest all their wickedness,
and well doth understand

That friendless and poor fatherless,
are left into thy hand.

15 Of wicked and malicious men,
then break the pow'r alway:

That they with their iniquity,
may perish and decay.

16 The Lord shall reign for evermore,
as King and God alone:

And he will chase out of the land,
the heathen folk each one.

17 Thou hearest Ld. the poor's complaint,
their pray'r and their request:

Their hearts thou wilt confirm, until
thine ears to hear be prest.

18 To judge the poor and fatherless,
and help them to their right:

That they may be no more oppress'd
by men of worldly might.

PSALM XI. T. S.

IN God the Lord I put my trust,
why say ye to my soul?

Unto the mountains swiftly fly,
as doth the winged fowl.

2 Behold the wicked bend their bows,
their arrows they prepare:

To shoot in secret at those who
sincere and upright are.

3 Of worldly hope all stays were shrunk,
and clearly brought to nought:

Alas, the just and upright man,
what evil hath he wrought?

4 But he that in his temple is
most holy and most high:

And in the highest heavens doth sit
in royal Majesty.

5 The poor and simple man's estate
considers in his mind:

And searcheth out full narrowly
the manners of mankind.

6 And with a cheerful countenance
the righteous man will use:

But in his heart he doth abhor
all such as mischief use.

7 And on the finners casteth snares
as thick as hail or rain:

Brimstone and fire, and whirlwinds great,
appointed for the pain.

8 Ye see then how a righteous God
doth righteousness embrace:

And unto just and upright men
shews forth his pleasant face.

PSALM XII. T. S.

HELP, Lord, for good and godly men
do perish and decay:

And faith, and truth from worldly men,
is parted clean away.

2 Who doth with his neighbour talk,
'tis all but vanity:

For ev'ry man bethinketh how
to speak deceitfully.

3 But flatter'ing and deceitful lips,
and tongues that be so stout:

To speak proud words, and make great
the Lord soon cuts them out.

4 For they say still, We will prevail,
our lips shall us extol:

Our tongues are ours, we ought to speak,
what Lord shall us controul?

5 But for the great complaint and cry
of those that are oppress'd,

I will arise now, faith the Lord,
and them restore to rest.

6 God's word is like to silver pure,
that from the dross is try'd.

Which has not less than seven times in
the fire been purify'd.

7 Now since thy promise is to help,
Lord, keep thy promise then,

And save us now and evermore
from this ill kind of men.

8 For now the wicked world is full
of mischiefs manifold:

Whilst vanity with worldly men,
so highly is extol'd.

PSALM XIII. T. S.

HOW long wilt thou forget me, Lord,
shalt it for ever be?

How long dost thou intend to hide
thy face away from me?

2 In heart and mind how long shall I
with care tormented be?

And how long shall my deadly foe
thus triumph over me?

3 Behold me now, O Lord, my God,
and hear me sore oppress'd:

Lighten my eyes, lest I do sleep,
as one by death posses'd.

4 Lest that my enemy do say,
Behold I do prevail:

Lest they also that hate my soul,
rejoice to see me fall.

5 But from thy mercy and goodness
my hope shall not depart:

In thy relief and saving health
right glad shall be my heart.

6 I will give thanks unto the Lord,
and praises to him sing:

Because he hath heard my request
for every needful thing.

PSALM XIV.

THERE is no God, do foolish men
affirm in their mad mood:

Their drifts are all corrupt and vain,
not one of them doth good.

2 The Lord beheld from Heav'n most
the whole race of mankind:

And saw not one that sought indeed,
the living God to find.

3 They went all wide, and were corrupt,
and truly there was none

That in the world did any good,
no, not so much as one.

4 Is all their judgment so far lost,
that all work mischief still?

Eating my people, even as bread,
not one to seek God's will.

5 When they thus rage, then suddenly,
great fear on them shall fall:

For God doth love the righteous men,
and will preserve them all.

6 Ye mock the doings of the poor,
to their rebuke and shame:

Because they put their trust in God,
and call upon his name.

7 But who shall give thy people health?
and when wilt thou fulfil

Thy promise made to Israel,
from out of Sion hill?

8 For when thou shalt restore again
such as were captive led:

Then Jacob shall therein rejoice,
and Israel be glad.

PSALM XV. T. S.

WITHIN thy tabernacle, Lord,
who shall inhabit still?

Or, whom wilt thou receive to dwell
in thy most holy hill?

2 The man whose life is uncorrupt,
whose works are just and strait:

Whose heart doth think the very truth,
and tongue speaks no deceit.

3 That to his neighbour doth no ill,
in body, goods, or name:

Nor willingly doth slanders raise,
which might impair the same.

4 That in his heart regardeth not
malicious wicked men:

But those that love and fear the Lord,
he maketh much of them.

5 His oath and all his promises,
that keepeth faithfully:

Altho' he make his covenant so
that he doth lose thereby.

6 That putteth not to usury,
his money and coin:

Nor for to hurt the innocent,
doth bribe, or else purloin.

7 Whoso doth these things faithfully,
and turneth not therefrom,

Shall never perish in this world,
nor that which is to come.

PSALM XVI. T. S.

Lord, keep me, for I trust in thee,
and do confess indeed.

Thou art my God, and of my goods
thou hast not any need.

3 Therefore I give them to the saints
that in the world do dwell:

Namely, unto the faithful flock,
in virtue that excel.

3 Their sorrows shall be multiply'd
who run so hastily,

To offer to the idol gods
that are but vanity.

4 As for their bloody sacrifice,
and offerings of that sort,

I will not touch, neither thereof
shall my lips make report.

5 For why? the Lord the portion is
of my inheritance.

An

And he it is that doth preserve
thy lot from all mischance.

6 The place wherein my lot is fall'n,
in beauty doth excel:
My heritage assign'd to me,
doth please me wondrous well.

7 I thank the Lord that caused me,
to understand the right:
For by his means my secret thoughts
do teach me in the night.

8 I set the Lord still in my sight,
and trust him over all:
For he doth stand at my right-hand,
therefore I shall not fall.

9 Wherefore my heart and tongue also
rejoice exceedingly:

My flesh likewise doth rest in hope
to rise again, for why?

10 Thou wilt not leave my soul in hell
because thou lovest me:
Nor yet will give thy holy One
corruption for to see.

11 But wilt me teach the way to life,
where there is joy in store:
And where at thy right-hand there are
pleasures for evermore.

PSALM XVII. T. S.

O Lord, give ear to my just cause,
attend unto my cry:

And hear the pray'r I offer up
to thee unfeignedly.

2 And let the judgment of my cause
proceed always from thee:
And let thine eyes behold, and clear
truth and simplicity.

3 Thou hast well try'd me in the night,
and yet couldst nothing find,
That I have spoken with my tongue
that was not in my mind.

4 As for the works of wicked men,
and paths perverse and ill,
For love of thy most holy Name,
I have refrained still.

5 Then in thy paths that be most pure,
guide me, Lord, and preserve:
That from the way wherein I walk,
my steps may never swerve.

6 For I do call to thee, O Lord,
surely thou wilt me aid: (well
Then hear my prayer, and weigh right
the words that I have said.

7 O thou, the Saviour of all them
that put their trust in thee.

Declare thy strength on them that spurn
against thy majesty.

8 O keep me as thou wouldest keep
the apple of thine eye,
And under covert of thy wings,
defend me secretly.

The Second Part.

9 From wicked men that trouble me,
and daily me annoy:

And from my foes that go about
my soul for to destroy.

10 Who wallow in their worldly wealth,
and are so full and fat,
That in their pride they do not spare
to speak they care not what.

11 They lie in wait where I should pass
with craft me to confound:

And musing mischiefs in their minds,
to cast me to the ground.

12 Much like a lion greedily,
that would his prey embrace:

Or lurking like a lion's whelp,
within some secret place.

13 Up, Lord, in haste, prevent my foe,
and cast him at my feet:

Save thou my soul from the ill man,
and with thy sword him smite:

14 Deliver me, Lord, by thy pow'r,
out of these tyrants hands,
Which now so long time reigned have,
and kept us in their bands.

15 I mean from worldly men who do
in worldly goods abound:
That have no hope or joy, but what
in this life can be found.

16 Thou of thy store their belly fill't
with pleasure to their mind:
Their children have enough and leave
the rest to theirs behind.

17 But as for me, I will behold
thy face in righteousness,
And shall be satisfy'd when I
awake with thy likeness.

PSALM XVIII. T. S.

O God, my strength and fortitude,
of force I must love thee:

Thou art my castle and defence,
in my necessity.

2 My God, my rock, in whom I trust,
the worker of my wealth:
My refuge, buckler, and my shield,
the horn of all my health.

3 When I sing laud unto the Lord,
most worthy to be serv'd,
Then from my foes I am right sure
that I shall be preserv'd.

4 The pangs of death did compass me
and bound me ev'ry where:

The flowing waves of wickedness
did put me in great fear.

5 The fly and subtle snares of hell
were round about me set:

And for my life there was prepar'd
a deadly trapping net.

6 I thus beset with pain and grief
did pray to God for grace:

And he forthwith heard my complaint,
out of his holy place.

7 Such is his power, that in his wrath
he made the earth to quake:

Yea the foundation of the mount
of Basan for to shake.

8 And from his nostrils went a smook,
when kindled was his ire:

And from his mouth went burning coals,
and hot consuming fire.

9 The Lord descended from above,
and bow'd the heav'n's most high:

And underneath his feet he cast
the darkness of the sky.

10 On cherubs and on cherubims
full royally he rode:

And on the wings of mighty wind
came flying all abroad.

The Second Part.

11 And like a den most dark he made
his hid and secret place:

With waters black, and airy clouds
encompassed he was.

12 At his bright presence did thick clouds
in haste away retire:

And in the stead thereof did come
hail-stones and coals of fire.

13 The fiery darts and thunder-bolts,
disperse them here and there:

And with his frequent lightnings he
doth put them in great fear.

14 When thou, O Lord, with great rebuke
thy anger dost declare,

The springs and the foundations of
the world discover'd are.

15 And from above the Lord sent down
to fetch me from below:

And pluck'd me out of waters great
that would me overflow:

16 And me deliver'd from my foes
that sought me to intrail:

Yea from such foes as were too strong
for me to deal withal.

17 They did prevent me evermore
in time of my great grief:

But yet the Lord was my defence,
my succour and relief.

18 He brought me forth in open place,
that so I might be free:

And kept me safe because he had
a favour unto me.

19 According to my innocence,
so did he me regard:

And to the cleanness of my hands
he gave me my reward.

20 For that I walked in his ways,
and in his paths have trod:

And not departed wickedly
from him that is my God.

The Third Part.

21 But evermore I have respect
to his law and decree:

His statutes and commandments I
cast not away from me.

22 But pure, and clean, and uncorrupt
appear'd before his face:

And did refrain from wickedness
and sin, in ev'ry case.

23 The Lord will therefore me reward
as I have done aright:

And to the cleanness of my hands
appearing in his sight.

24 For, Lord, with him that holy is,
wilt thou be holy too:

And with the good and virtuous man,
thou wilt uprightly do.

25 And for the loving and elect
thy favour wilt reserve:

And thou wilt use the wicked men
as wicked men deserve.

26 For thou dost save the simple folk,
in trouble when they lie:

And dost bring down the countenance
of them that look full high.

27 The Lord will light my candle so,
that it shall shine full bright:

The Lord my God will make also
my darkness to be light.

28 For by the help and host of men
discomfit, Lord, I shall:

By thee I scale, and over leap
the strength of any wall.

29 Unspotted are the ways of God,
his word is purely try'd:

He is a sure defence to such
as in his faith abide.

30 For who is God except the Lord
for other there is none:

Or else who is omnipotent,
saving our God alone.

The Fourth Part.

31 The God that girdeth me with strength
is he that I do mean:

That all the ways wherein I walk
did evermore keep clean.

32 That made my feet like to the hart
in swiftness of my pace:

And for my safety brought me forth
into an open place.

33 He did in order put my hands
in battle for to fight,
To break in sunder bars of brass,
he gave my arms the might
34 Thou teachest me the saving health
thy right-hand is my tow'r:
Thy love and gentleness also
doth still encrease my pow'r.
35 And under me thou makest plain
the way where I should go:
So that my feet shall never slip,
nor wander to and fro.
36 And fiercely I pursue and take
my foes that me annoy'd:
And from the field do not return
till they be all destroy'd.
37 So I suppress and wound my foes,
that they can rise no more:
For underneath my feet they fall,
I wound them all so sore.
38 For thou hast girded me with strength
unto the battle, and
Thou wilt throw down my enemies
that do against me stand.
39 Lord, thou hast given me the necks
of all my enemies:
That so I might destroy all those
that up against me rise.
40 They call'd for help, not one gave ear
nor came to their relief:
Yea, to the Lord they call'd for aid,
yet heard he not their grief.

The Fifth Part.

41 And still like dust before the wind,
I drive them under feet:
And sweep them out like filthy dirt
that lieth in the street.
42 Thou keep'st me from seditious folk,
that still in strife are led:
And thou dost of the heathen folk
appoint me to be head.
43 A people strange to me unknown,
and yet they shall me serve:
And at the first obey my word,
whereas my own will swerve.
44 I shall be irksome to my own,
they will not see my light:
But wander wide out of the way,
and hide them out of sight.
45 But blessed be the living Lord,
most worthy of all praise:
He is my rock and saving health,
praised be he always.
46 For he it is that gave me pow'r,
revenged for to be:
And with his holy word subdu'd
the people unto me.
47 And from my foe deliver'd me,
and set me over those,
That cruel and ungodly were,
and up against me rose.
48 And for this cause, O Lord, my God,
to thee give thanks I shall:
And sing out praises to thy name,
among the Gentiles all.
49 Deliverance great thou giv'st the king,
and doth reserve in store
Mercy for thine Anointed, and
his seed for evermore.

P S A L XIX. T. S.

THE heav'ns and firmament on high
do wondrously declare
God's glory and omnipotence,
his works and what they are.
2 The wondrous works of God appear
by every day's success,

The nights likewise which their race run
the self same thing express.
3 There is no language, tongue or speech
where their sound is not heard:
In all the earth and coasts thereof
their knowledge is conferr'd.
4 In them the Lord made for the sun
a place of great renown:
Who like a bridegroom ready trimm'd,
comes from his chamber down.
5 And as a valiant champion
who would to honour rise,
With joy doth haste to take in hand
some noble enterprise.
6 And all the sky from end to end
he compasseth about:
Nothing can hide it from his heart,
but he will find it out.
7 How perfect is the law of God!
his covenant is sure:
Converting souls and making wise
the simple and obscure.
8 The Lord's commands are righteous and
rejoice the heart likewise.
His precepts are most pure, and do
give light unto the eyes.
9 The fear of God is excellent,
and ever doth endure:
The judgments of the Lord also
most righteous are and pure.
10 And more to be desired are
than much fine gold always:
The honey and the honey-comb
are not so sweet as they.

11 By them thy servant is forewarn'd,
to have God in regard:
And in performance of the same
there shall be great reward.
12 But Lord! what earthly man doth
the errors of his life? (know
Then cleanse me from my secret sins
which are in me most rife.
13 And keep me that presumptuous sins
prevail not over me:
And so shall I be innocent,
and great offences flee.
14 Accept my mouth and heart also,
my words and thoughts each one:
For my redeemer and my strength,
O Lord, thou art alone.

P S A L XX. T. S.

I N trouble and adversity
the Lord God hear thee still:
The Majesty of Jacob's God
defend thee from all ill.
2 And send thee from his holy place
his help at ev'ry need:
And so in Sion 'tablish thee
and make thee strong indeed.
3 Remembring well the sacrifice,
that now to him is done:
And so receive most graciously
thy offerings each one.
4 According to thy heart's desire
the Lord grant unto thee:
And all thy counsel and thy mind,
full well perform may he.
5 We will rejoice when us thou sav'st,
and banners shall display
Unto the Lord, who thy requests
fulfilled hath alway.
6 The Lord will his Anointed save,
I know well by his grace:
And send him help by his right-hand,
out of his holy place.

7 In chariots some put confidence,
and some in horses trust:
But we remember God our Lord,
who keepeth promise just.
8 They all fall down, but we do rise,
and stand up stedfastly:
O save and help us, Lord, and King,
when we to thee do cry.

P S A L XXI. T. S.

O Lord, how joyful is the king,
in thy strength and thy pow'r!
Exceedingly he doth rejoice
in thee his Saviour.
2 For thou hast given unto him
his godly heart's desire:
To whom thou nothing hast deny'd,
of that he did require.
3 Thou didst prevent him with thy gifts
and blessings manifold:
And thou hast set upon his head
a crown of perfect gold.
4 And when he asked life of thee
therefore thou mad'st him sure:
To have long life, yea, such a life
as ever shall endure.
5 Great is his glory by thy help,
thy benefit and aid:
Great worship and great honour both
thou hast upon him laid.
6 Thou wilt give him felicity
that never shall decay,
And with thy cheerful countenance
wilt comfort him alway.
7 Because the king doth strongly trust
in God for to prevail:
Therefore his goodness and his grace
to save him will not fail.
8 Thy enemies shall feel the force,
and those that thee withstand:
Find out thy foes, and let them feel
the power of thy right-hand.
9 And like an ov'n burn them, Lord,
in fiery flame and fume:
Thy anger shall destroy them all,
and fire shall them consume.
10 And thou shalt root out of the earth
their fruit that should encrease
And from the number of the folk
their seed shall end and cease.
11 For they much mischief did contrive
against thy holy Name:
Yet they did fail and had no pow'r
for to perform the same.
12 But as a mark thou shalt them set
in a most open place:
And charge thy bow-strings readily
against their very face.
13 Be thou exalted, Lord, in thy
own strength which is our tow'r:
So shall we sing right solemnly,
praising thy might and pow'r.

P S A L XXII. T. S.

O God, my God, wherefore dost thou
forsake me utterly?
And helpest not when I do make
my great complaints and cry?
2 To thee, my God, e'en all day long,
I do both cry and call:
I cease not all the night, and yet
thou hearest not at all.
3 But thou that in thy holy place
for evermore dost dwell,
Thou art the joy, the comfort, and
glory of Israel.

4 And in him whom our fathers old
had all their hope and stay:
Who when they put their trust in thee
dellverest them alway:
5 They were preserved ever, when
they called on thy Name:
And for the faith they had in thee,
they were not put to shame:
6 But I am now become more like
a worm than to a man:
An out-cast whom the people scorn
with all the spite they can.
7 All men despise as they behold
me walking on the way:
They grin, make mouths, and nod their
and on this wise do say:
8 This man did glory in the Lord,
his favour and his love:
Let him redeem and help him now,
his pow'r if he will prove.
9 But from the prison of the womb
I was by thee releast:
Thou didst preserve me still in hope,
whilst I did suck the breast.
10 I was committed from my birth
with thee to have abode:
Since I came from my mother's womb,
thou hast been still my God.
The Second Part.
11 Then, Lord, depart not now from me
in this my present grief,
Since I have none to be my help,
my Niccoteur and relief.
12 For many bulls do compass me
that be full strong of head:
Yea, bulls so fat, as tho' they had
in Bafan field been fed.
13 They gape upon me greedily,
as tho' they would me flay:
Much like a lion roaring out,
and ramping for his prey.
14 But I drop down like water shed,
my joints in funder break:
My heart doth in my body melt
like wax, I am so weak.
15 My strength doth like a potsherd dry,
my tongue it cleaveth fast
Unto my jaws, and I am brought
to dust of death at last.
16 For many dogs do compass me,
in council they do meet:
Conspiring still against my life,
piercing my hands and feet.
17 I was tormented so, that I
might all my bones have told:
Whilst they do look and stare at me
when they do me behold.
18 My garments they divided have
in parts among them all.
And for my coat they did cast lots,
to whom it should befall.
19 Therefore, I pray thee, be not far
from me at my great need:
But rather, since thou art my strength,
to help me, Lord, make speed.
20 And from the sword save thou my soul
by thy might and thy pow'r:
And ever keep my darling dear
from dogs that would devour.
21 And from the lions mouth that would
me all in funder tear:
From midst the horns of unicorns,
O Lord, thou didst me hear.
22 Then shall I to my brethren all
thy Majesty record:

And in thy church shall praise the Name
of thee the living Lord.
The Third Part.
23 All ye that fear him, praise the Lord,
thou Jacob him adore:
And all ye seed of Israel,
fear him for evermore.
24 For he despiseth not the poor:
he hideth not away
His countenance when they do call,
but hears them when they pray.
25 Among the folk that fear the Lord,
I will therefore proclaim
Thy praise, and keep my promise made
for setting forth thy Name.
26 The poor shall eat and be suffic'd
such as their minds do give:
To seek the Lord, shall praise his Name,
their hearts shall ever live.
27 The coasts of all the earth shall praise
the Lord, and seek his grace:
The heathen folk shall worship all
before his blessed face.
28 The kingdoms of the heathen folk,
the Lord shall have therefore
And he shall be their Governor
and King for evermore.
29 The rich men of his goodly gifts
shall taste and feed also:
And in his presence worship him
and bow their knees full low.
30 And all that shall go down to dust,
Of life by him shall taste:
A seed shall serve and worship him
till time away shall waste.
31 They shall declare and plainly shew
his truth and righteousness
Unto a people yet unborn,
who shall his Name confess.
P S A L M XXIII. W. W.
THE Lord is only my support,
and he that doth me feed:
How can I then lack any thing
whereof I stand in need?
2 In pastures green he feedeth me,
where I do safely lie:
And after leads me to the streams
which run most pleasantly.
3 And when I find myself near lost,
then doth he me home take:
Conducting me in his right paths,
e'en for his own name's sake.
4 And tho' I were e'en at death's door
yet would I fear no ill:
For both thy rod and shepherd's crook
afford me comfort still.
5 Thou hast my table richly spread
in presence of my foe:
Thou hast my head with balm refresh'd,
my cup doth overflow.
6 And finally, while breath doth last,
thy grace shall me defend:
And in the house of God will I
my life for ever spend.
Another of the same, by T. S.
MY Shepherd is the living Lord,
nothing therefore I need:
In pastures fair, near pleasant streams
he setteth me to feed.
2 He shall convert and glad my soul,
and bring my mind in frame,
To walk in paths of righteousness,
for his most holy name.
3 Yea, tho' I walk in vale of death,
yet will I fear no ill:

Thy rod and staff do comfort me,
and thou art with me still.
4 And in the presence of my foes
my table thou shalt spread:
Thou wilt fill full my cup, and thou
anointed hast my head.
5 Through all my life thy favour is
so frankly shew'd to me:
That in thy house for evermore,
my dwelling place shall be.
P S A L M XXIV. T. S.
THE earth is all the Lord's, with all
her store and furniture:
Yea, his is all the world, and all
that therein doth endure.
2 For he hath fatty founded it
above the seas to stand:
And plac'd below the liquid floods,
to flow beneath the land.
3 Who is the man, O Lord, that shall
ascend unto thy hill:
Or pass into thy holy place,
there to continue still?
4 Even he whose hands and heart are
which nothing doth defile:
His soul not set on vanity,
and hath not sworn to guile.
5 Him that is such a one, the Lord
most highly will regard:
And from his God and Saviour shall
receive a just reward.
6 This is the generation of
them that do seek his grace:
E'en them that with an upright heart,
O Jacob, seek thy face.
7 Ye gates, and everlasting doors
lift up your heads on high:
Then shall the king of glorious state
come in triumphantly.
8 Who is the king of glorious state?
the great and mighty Lord:
The mighty Lord in battle strong,
and trial of the sword.
9 Ye gates, and everlasting doors,
lift up your heads on high:
Then shall the king of glorious state
come in triumphantly.
10 Who is the king of glorious state?
the lord of hosts it is:
The kingdom and the royalty
of glorious state is his.
P S A L M XXV. T. S.
ILift my heart to thee,
my God and guide most just,
Now suffer me to take no shame,
for in thee do I trust.
2 Let not my foes rejoice,
nor make a scorn of me:
And let them not be overthrown
that put their trust in thee.
3 But shame shall them befall
who harm them wrongfully:
Therefore thy paths and thy right ways,
unto me, Lord, descry.
4 Direct me in thy truth,
and teach me, I thee pray:
Thou art my Saviour and my God,
on thee I wait alway.
5 Thy mercies manifold
remember, Lord, I pray:
In pity thou art plentiful,
and so hast been alway.
6 Remember not the faults
and frailty of my youth:
Call not to mind how ignorant
I have been of thy truth.

7 Nor after my desires
let me thy mercy find.
But of thine own benignity,
Lord, have me in thy mind.
8 His mercy is full sweet,
his truth a perfect guide:
Therefore the Lord will sinners teach,
and such as go aside.
9 The humble he will reach
his precepts to obey:
He will direct in all his paths
the lowly man alway.
10 For all the ways of God
both truth and mercy are,
To them that do his covenant,
and statutes keep with care.

The Second Part.

11 Now for thy holy name,
O Lord, I thee intreat,
To grant me pardon for my sin,
for it is wondrous great.
12 Whoso doth fear the Lord,
by him he shall be kept,
To lead his life in such a way
as he doth best accept.
13 His soul shall evermore
in goodness dwell and stand:
His seed and his posterity
inherit shall the land.
14 All those that fear the Lord,
know his secret intent
And unto them he doth declare
his will and testament.
15 My eyes and thankful heart
to him I will advance,
That pluckt my feet out of the snare,
of sin and ignorance.
16 With mercy me behold,
to thee I make my moan:
For I am poor and desolate,
and comfortless alone.

17 The troubles of my heart
are multiply'd indeed:
Bring me out of this misery,
necessity and need.
18 Behold my poverty,
my anguish and my pain:
Remit my sin and my offence,
and make me clean again.
19 O Lord, behold my foes,
how they do still encrease:
Pursuing me with deadly hate,
that vain would live in peace.
20 Preserve and keep my soul,
and still deliver me:
And let me not be overthrown,
because I trust in thee.
21 Let truth and uprightness
for ever wait on me:
Because my hope and confidence
hath always been in thee.
22 Deliver, Lord, thy folk,
and send them some relief:
I mean thy chosen Israel,
from all their pain and grief.

P S A L. XXVI. T. S.

LORD, be my judge, and thou shalt see
my paths be right and plain:
I trust in God, and hope that he
with strength will me sustain.
2 Prove me, my God, I thee desire,
my ways to search and try:
As men do prove their gold with fire,
my heart and reins try.
3 Thy loving-kindness in my sight
I do behold always:

I ever walked in thy truth,
and will do all my days,
4 I do not love to haunt or use
with men whose deeds are vain:
To come in house I do refuse
with the deceitful train.
5 I much abhor the wicked sort,
their deeds I do despise:
I do not once to them resort
that hurtful things devise.
6 My hands I wash and do proceed
in works to walk upright:
Then to thy altar I make speed,
to offer there in light.
7 That I may speak and preach the praise
that doth belong to thee:
And so declare how wondrous ways
thou hast been good to me.
8 O God, thy house I love most dear,
to me it doth excell:

My chief delight is to be near
the place where thou dost dwell.
9 O shut not up my soul with them
in sin that take their fill:
Nor yet my life among those men
that seek much blood to spill.
10 For in their hands much mischief is,
their lives therewith abound:
And nothing else in their right-hand
but bribes are to be found.
11 But I resolve in righteousness,
my time and days to spend:
Therefore that I may not transgress,
let thy grace me defend.
12 My foot is stay'd for all assays,
it standeth well and right:
Wherefore to God will I give praise
in all the peoples sight.

P S A L. XXVII. T. H.

THE Lord is both my health and light
shall man make me dismay'd?

Since God doth give me strength and might
why should I be afraid?

2 While that my foes with all their strength
began with me to brawl,

Thinking to eat me up, at length
themselves have caught the fall.

3 Th' they in camp against me lie,
my heart is not afraid:

And if in battle they will try,
I trust in God for aid.

4 One thing of God I do require,
that he will not deny:

For which I pray, and will desire,
till he to me apply.

5 That I within his holy place,
my life thro'out may dwell:

To see the beauty of his face,
and view his temple well.

6 In time of dread he shall me hide,
within his place most pure,

And keep me secret by his side
as on a rock most sure.

7 At length I know the Lord's good grace
shall make me strong and stout:

My foes to foil, and clean deface,
that compass me about.

8 Therefore within his house will I
give sacrifice of praise:

With psalms and songs will I apply
to laud the Lord always.

The Second Part.

9 Lord, hear the voice of my request,
for which to thee I cry:
Have mercy, Lord, on me oppress,
and help me speedily.

10 My heart confesseth unto thee
I sue to have thy grace:
Then seek my face, faithful thou to me,
Lord, I will seek thy face

11 In wrath turn not thy face away,
nor suffer me to slide:

My help thou hast been to this day,
be still my God and guide.

12 When both my parents me forsake,
and cast me off at large:

E'en the Lord himself doth take
of me the care and charge.

13 Teach me, O Lord, the way to thee,
and lead me on forth right:

For fear of such a watch for me,
to trap me if they might.

14 O leave me not unto the will
of them that be my foes:

For they surmise against me still
false witness to depose.

15 I utterly should faint, but that
this hope supporteth me,

That in the land wherein I live
God's goodness I shall see.

16 Trust still in God, whose whole thou art
his will abide thou must,

He will support and ease thy heart,
if thou in him do trust.

P S A L. XXVIII. T. S.

THOU art, O Lord, my strength and stay,
the succour which I crave;

Neglect me not, lest I be like
them that are laid in grave.

2 My voice and supplications hear
when unto thee I cry:

When I lift up my hands unto
thy holy ark most high.

3 Repure me not among those men
in sin that take their fill:

That speak right fair unto their friends,
but think in heart full ill.

4 According to those wicked deeds
which they did most regard:

And after their inventions, Lord,
let them receive reward.

5 Because they never mind the works
of God, he will therefore,

Instead of building of them up
destroy them evermore.

6 To render thanks unto the Lord
how great cause then have I?

My voice, my pray'r, and my complaint
that heard so willingly.

7 He is my shield and fortitude,
my buckler in distress:

My heart rejoiceth early, and
my song shall him confess.

8 He is our strength and our defence,
our foes for to resist:

The health and the salvation of
his own elect by Christ.

9 Thy people and thy heritage,
Lord, bless, guide, and preserve:

Increase them, Lord, and rule their hearts
that they may never swerve.

P S A L. XXIX. T. S.

GIVE to the Lord, ye potentates,
give ye with one accord,

All praise and honour, might and strength
unto the living Lord.

2 Give glory to his holy name,
and honour him alone:

Give worship to his majesty
within his holy throne.

3 His voice doth rule the waters all,
as he himself doth please:

He doth prepare the thunder claps,
and governs all the seas.
4 The voice of God is of great force,
and wondrous excellent,
It is most mighty in effect,
and most magnificent.
5 The voice of God doth rend and break,
the cedar trees so long:
The cedar trees of Lebanon,
which are both high and strong.
6 And make them leap like as a calf,
or as the unicorn:
Not only trees but mountains great
whereon the trees are born.
7 His voice divides the flames of fire,
and shakes the wilderness:
It makes the deaf quake for fear,
that Cadés called is.
8 It makes the hinds for fear to calve,
and coverts plain appear:
And in his temple every man
speaks of his glory there.
9 The Lord doth sit upon the floods,
their fury to restrain:
And he likewise as Lord and King,
for evermore shall reign.
10 The Lord will give his people strength
whereby they shall increase:
And he will bless his chosen flock
with everlasting peace.

PSALM XXX. 7. H.

ALl, laud and praise with heart and
O Lord, I give to thee: (voice,
Who didst not make my foes rejoice,
but hast exalted me.
2 O Lord my God, to thee I cry'd
in all my pain and grief:
Thou gav'st an ear and didst provide
to ease me with relief.
3 Thou, Lord, hast brought my soul from
and thou the same didst save: (hell,
From them that in the pit do dwell,
and kept'st me from the grave. (see
4 Sing praise, ye saints, that prove and
the goodness of the Lord:
In honour of his Majesty
rejoice with one accord.
5 For why, his anger but a space
doth last, ceasing again:
But in his favour and his grace
always doth life remain.
6 Tho' heaviness and pangs full sore
abide with us all night:
The Lord to joy shall us restore
before the day be light.
7 When I enjoy'd the world at will,
thus would I boast and say,
Tush, I am sure to feel no ill,
my wealth shall not decay.
8 For thou, O Lord, of thy good grace
didst send me strength and aid:
But when thou turn'd away thy face,
my mind was sore dismay'd.
9 Wherefore again then did I cry,
to thee, O Lord of might:
And my complaints did multiply,
praying both day and night.
10 What gain is in my blood, said I,
if death destroy my days?
Canst thou declare thy Majesty,
or give thy truth its praise?
11 Wherefore my God, some pity take,
O Lord, I thee beseech:
Do not, O Lord, my soul forsake,
of thee hath I respire.

12 Then didst thou turn my grief and wo,
into a cheerful voice:
My sackcloth didst take off also
and mad'st me to rejoice.
13 Wherefore my soul incessantly,
shall sing unto thy praise:
My Lord, my God, to thee will I
give laud and thanks always.

PSALM XXXI. 7. H.

O Lord, I put my trust in thee,
let nothing work me shame:
As thou art just, deliver me,
and let me free from blame.
2 Hear me, O Lord, and that anon,
to help me make good speed:
Be thou my rock and house of stone,
my fence in time of need.
3 For why? as stones thy strength is try'd
thou art my fort and tow'r,
For thy name's sake be thou my guide,
and lead me in thy pow'r.
4 Pluck thou my feet out of the snare,
which they for me have laid:
Thou art my strength, and all my care,
is for thy mighty aid.
5 Into thy hands, Lord, I commit
my soul which is thy due:
Because thou hast redeemed it,
O Lord, my God most true.
6 I hate such folk as will not part
from things to be abhor'd:
When they on trifles set their hearts,
my trust is in the Lord.
7 For I will in thy mercy joy,
I see it doth excell:
Thou seest when ought will me annoy,
and know'st my soul full well.
8 Thou hast not left me in their hand,
that would me overcharge:
But thou hast set me out of band
to walk abroad at large.

The Second Part.

9 Great grief, O Lord, doth me assail,
some pity on me take:
My eyes wax dim, my sight doth fail,
my heart with fear doth ache.
10 My life is worn with grief and pain,
my years with wo are past:
My strength is gone, and thro' disdain,
my bones corrupt and waste.
11 Among my foes I am a scorn,
my friends are all dismay'd:
My neighbours and my kinsmen born,
to see me are afraid.
12 As men once dead are out of mind,
so am I now forgot:
As little use of me they find,
as of a broken pot.
13 I heard the brags of all the rout,
their threats my mind did fray:
How they conspir'd and went about
to take my life away.
14 But, Lord, I trust in thee for aid,
not to be overro'd:
For I confets and still have said,
thou art the Lord my God.
15 The length of all my life and age,
O Lord, is in thy hand:
Defend me from the wrath and rage
of them that me withstand.
16 To me thy servant, Lord, express
and shew thy joyful face:
And save me, Lord, for thy goodness,
thy mercy and thy grace.

The Third Part.

17 Lord, let me not be put to shame,
because on thee I call:
But let the wicked bear the blame,
and into the grave fall.
18 O Lord, make dumb their lips out-
who given are to lies: (right
And cruelly with pride and spite
against the just devise.
19 How plentiful thy mercies be
laid up for thy children:
That fear and put their trust in thee
before the sons of men! (guide
20 Thy presence shall them fence and
from all proud brags and wrongs:
Within thy place thou shalt them hide
from all the strife of tongues.
21 Thanks to the Lord that hath declar'd
on me his grace so far:
Me to defend with watch and ward,
as in a town of war.
22 Thus did I say both day and night,
when I was sore oppress'd:
Lo, I am clean cast out of sight,
yet heard'st thou my request.
23 Ye saints, love ye the Lord always,
the faithful he doth guide:
And to the proud he doth repay
according to their pride.
24 Be of good courage all ye just,
on God your strength depend:
For those that in him put their trust
he ever will defend.

PSALM XXXII. 7. S.

THE man is blest whose wickedness
the Lord forgiven hath:
And he whose sin is likewise hid,
and cover'd from his wrath.
2 And blest is he to whom the Lord
imputeth not his sin:
Who in his heart hath hid no guile,
nor fraud is found therein.
3 For whilst that I kept close my sin,
in silence and contraint:
My bones did waste and wear away
with daily moaning plaint.
4 Both night and day thy hand on me
so grievous was and smart,
My moisture like the summer's heat,
to driness did convert.
5 I did therefore confess my faults,
and all my sins reveal:
Then thou, O Lord, didst me forgive,
and all my sin conceal.
6 The humble man shall pray therefore
and seek thee in due time:
So that the floods of waters great
shall have no pow'r on him.
7 When trouble and adversity
do compass me about,
Thou art my refuge and my joy,
and thou dost rid me out.
8 Come hither, and I will thee teach,
how thou shalt walk aright:
I will thee guide, as I my self
have learn'd by proof and fight.
9 Be not so rude and ignorant
as is the horse and mule:
Whose mouth without a rein or bit,
from harm thou canst not rule.
10 The wicked man shall manifold
sorrows and grief sustain:
But unto him that trusts in God,
his goodness shall remain.
11 Be merry therefore in the Lord,
ye just lift up your voice:

And

And ye of pure and perfect heart,
with cheerful hearts rejoice.

P S A L M XXXIII. 9. H.

YE righteous in the Lord rejoice,
it is a feebly fight:

That upright men with thankful voice,
should praise the Lord of might.

2 Praise ye the Lord with harp, and lute
to him with psaltery;

With ten string'd instrument sounding,
praise ye the Lord most high.

3 Sing to the Lord a song most new
with courage give him praise:

For why his word is ever true,
his works and all his ways.

4 Both judgement, equity and right
he ever lov'd and will:

And with his gifts he doth delight
the earth throughout to fill.

5 For by the word of God alone
the heavens above were wrought:

Their heights and powers every one
his breath to pass hath brought.

6 The waters great gather'd hath he
on heaps within the shore:

And hid them in the depths to be,
as in a house of store.

7 Let all the earth then fear the Lord,
and keep his righteous law:

And all the world with one accord,
dread him and stand in awe.

8 What he commanded, wrought it was
at once with utmost speed:

What he doth will is brought to pass
with full effect indeed.

9 The counsell of the nations rude,
the Lord doth bring to nought;

He doth defeat the multitude
of their device and thought.

10 But his decrees continue still,
they never slack nor swage:

The motions of his mind and will,
take place in every age.

The Second Part.

11 Blessed are they to whom the Lord
as God and guide is known:

Whom he doth chuse of meek accord,
to take them as his own.

12 The Lord from heaven did cast his
on mortal men by birth: (light)

Beholding from his seat of might
the dwellers on the earth.

13 The Lord I say whose hand hath wrought
man's heart and doth it frame:

'Tis he alone doth know the thought
and working of the same.

14 A king that trusteth in his host,
shall nought prevail at length:

The man that of his might doth boast,
shall fail for all his strength.

15 The troops of horsemen all shall fail,
their sturdy steeds shall swerve:

The strength of horse shall not prevail
the rider to preserve.

16 But lo, the eyes of God attend,
and watch to aid the just:

With such as fear him to offend,
and on his goodness trust.

17 That he of death and great distress
may set their souls from dread:

And if that dearth their land oppress,
in hunger them to feed.

18 Wherefore our soul doth whole depend
on God our strength and stay:

He is our shield us to defend,
and drive all darts away.

19 Our joyful souls always proclaim
his power and his might:

For why? in his most holy name
we hope and much delight.

20 Therefore let thy goodness, O Lord,
still present with us be,

As we always with one accord
do only trust in thee.

P S A L M XXXIV. T. S.

I Will give laud and honour both
unto the Lord always:

My mouth also for evermore
shall speak unto his praise.

2 I do delight to laud the Lord
in soul, in heart and voice

That humble men may hear thereof,
and heartily rejoice,

3 Therefore see that ye magnific
with me the living Lord,

Let us exalt his holy name
always with one accord.

4 For I myself besought the Lord,
he answer'd me again:

And me deliver'd speedily
from all my fear and pain.

5 Whoso they be that him behold
shall see his light most clear,

Their countenance shall not be dash'd,
they never need to fear.

6 The poor distressed man for help,
unto the Lord doth call:

Who doth him hear without delay,
and rid him out of thrall.

7 The angel of the Lord doth pitch
his tents in every place:

To save all such as do him fear,
that nothing them deface.

8 Taste and consider well therefore,
that God is good and just:

O happy man that maketh him
his only stay and trust.

9 O fear the Lord, all ye his saints,
who is a mighty king:

For they that fear the living Lord
are sure to lack nothing.

10 The lions shall be hunger bit,
and pin'd with famine much:

But as for them that fear the Lord,
no lack shall be to such.

The Second Part.

11 Come near to me my children and
unto my words give ear,

will you teach the perfect way,
how ye the Lord shall fear.

12 Who is the man that would live long
and lead a happy life?

See thou refrain thy tongue and lips
from all deceit and strife.

13 Turn back thy face from doing ill,
and do the godly deed:

Enquire for peace and quietness,
and follow it with speed.

14 For why? the eyes of God above
upon the just are bent:

His ears likewise to hear the cry
of the poor innocent.

15 But he doth frown and bend his brows
upon the wicked man:

And cuts away the memory
that should of them remain.

16 But when the just do call and cry,
the Lord doth hear them so:

That out of pain and misery
forthwith he lets them go.

17 The Lord is ever nigh to them,
that broken hearted are,

And for the contrite spirit, he
salvation doth prepare.

18 Full many be the miseries
that righteous men endure:

But of deliverance from them all,
the Lord doth them secure.

19 The Lord doth so preserve and keep
their very bones away:

That not so much as one of them
doth perish or decay.

20 The Lord shall slay the wicked man
which he himself hath wrought:

And such as hate the righteous man
shall soon be brought to nought.

21 But they that fear the living Lord,
are ever safe and sound:

And as for those that trust in him,
nothing shall them confound.

P S A L M XXXV. 9. H.

I Lord, plead my cause against my foes,
confound their force and might:

And take my part against all those
that seek with me to fight.

2 Lay hold upon the spear and shield,
thyself in armour dress:

Stand up with me and fight the field,
to help me from distress.

3 Gird on thy sword and stop the way
mine enemies withstand:

That thou unto my soul may'st say,
I am thy help at hand.

4 Confound them with rebuke and blame
that seek my soul to spill:

Let them turn back and flee with shame
that think to work me ill.

5 Let them disperse and flee abroad,
as wind doth drive the dust:

That for the angel of our God
their might away may thrust.

6 Let all their ways be void of light,
and slippery, like to fall:

And send thy angel with thy might,
to persecute them all.

7 For why? without my fault have they
in secret set their gin:

And digg'd a pit in my path-way,
to take my soul therein.

8 When they think least and have no care
O Lord, destroy them all:

Let them be caught in their own snare,
and in their mischief fall.

9 But let my soul, my heart and voice,
in God have joy and wealth,

That in the Lord I may rejoice,
and in his saving health.

10 Then all my bones shall speak and say
(my parts shall all agree)

O thou great God of heav'n and earth,
what man is like to thee?

The Second Part.

11 Thou dost defend the weak from them
that are both stout and strong:

And rid the poor from wicked men,
that spoil and do them wrong.

12 My cruel foes against me rise,
to witness things untrue:

And to accuse me they devise
of things I never knew.

13 Where I to them did show good will,
they quit me with disdain:

That they should pay my good will ill,
my soul doth sore complain.

14 When they were sick I sought to cure,
my self in sackcloth clad,

With fasting I did mine self sore,
and pray'd with heart and hand.

15 As they had been my brethren dear,
I did myself behave.
As one that mourneth heavily
about his mother's grave.
16 But they in my adversity
did gather in a rout:
Yea, abject slaves reproachfully
at me did mock and flout.
17 The belly gods and flattering train
that all good things desire,
At me did grin with great disdain,
turning their mouths aside.
18 Lord, when wilt thou for me appear?
why dost thou stay and pause?
O rid my soul, my darling dear,
out of these lions' claws.
19 And then will I give thanks to thee
before the church always:
And where most of the people be,
there will I shew thy praise.
20 Let not my foes prevail on me,
which hate me for no fault:
Neither let them wink with their eyes,
that cause me assault.

The Third Part.

21 Of peace no word they think or say;
their talk is all untrue:
They still consult how to betray,
all those that peace pursue.
22 With open mouth they run at me,
their fury is like fire:
Well, well, say they, our eye doth see,
the thing that we desire.
23 But, Lord, thou seest what ways they
and what they do intend: (take,
Be not far off, nor me forsake,
but speedily help me send.
24 Awake, arise, and stir abroad,
defend me in my right:
Revenge my cause, O Lord, my God,
and aid me with thy might.
25 According to thy righteousness,
O Lord God, set me free:
And let them not their pride express,
nor triumph over me.
26 Nor let their heart rejoice and cry,
e'en so we would it have:
Nor give them cause to say on high,
he's sunk into the grave.
27 Confound them all that do rejoice
when they my trouble see:
Let them be clothed with rebuke,
that boast with scorn at me.
28 But let them heartily rejoice
who love my upright way:
Let them all times with heart and voice
still praise the Lord and say,
29 Great is the Lord, and doth excell,
and he doth much delight
To see his servants prosper well,
it is a pleasant sight.
30 Wherefore my tongue I will apply,
thy righteousness to praise:
To thee the Lord my God will I
give laud and thanks always.

PSALM XXXVI, J. B.

THE wicked by his works unjust
doth thus persuade my ears,
That in the Lord he hath no trust,
his fear is set apart.
2 Yet doth he joy in his estate
to walk as he began,
So long till he deserves the hate
of God as well as man.
3 His words are wicked, vile and naught,
his tongue no truth doth tell:

Yet at no hand will he be taught
which way he may do well. (muse
4 When he should sleep then doth he
his mischief to fulfil,
No wicked way doth he refuse,
nor any thing that's ill.
5 But, Lord, thy goodness doth ascend
above the heav'ns most high:
So doth thy truth itself extend
unto the cloudy sky. (sleep,
6 Much more than hills both high and
thy justice is express:
Thy judgment like to seas most deep,
thou sav'st both man and beast.
7 Thy mercy is above all things,
O God, it doth excell:
In trust whereof as in thy wings,
the fons of man shall dwell.
8 Within thy house they shall be fed,
with plenty at their will:
Of all delights they shall be sped,
and take thereof their fill.
9 Because the well of life once pure,
doth ever flow from thee:
And in thy light we are full sure,
eternal light to see.
10 From such as thee desire to know
let not thy grace depart:
Thy righteousness declare and shew
to men of upright heart.
11 Let not the proud on me prevail,
O Lord, of thy good grace:
Nor let the wicked me assail,
to throw me out of place.
12 But they in their device shall fall,
that wicked works maintain:
They shall be certainly cast down,
and never rise again.

PSALM XXXVII. W. W.

GRUDGE not to see the wicked men,
in wealth to flourish still:
Nor envy such as ill to do
have bent and set their will.
2 For as the grass and the green herbs
do wither and decay;
So shall their great posterity,
soon pass and fade away.
3 Trust thou, therefore, in God alone,
to do well give thy mind:
So shalt thou have the land as thine,
and there sure food shall find.
4 In God set all thy heart's delight,
and look what thou would'st have:
Or else can'st wish in all the world,
thou need'st it not to crave.
5 Cast both thyself and thy affairs,
on God with perfect trust:
And then thou shalt with patience see,
th' effect both sure and just.
6 Thy perfect life and godly name
he will clear as the light:
So as the sun e'en at noon day
shall not shine half so bright.
7 Be still therefore, and steadfastly
on God see thou wait then:
Not shrinking for the prosperous state
of lewd and wicked men.
8 Shake off despise, envy and hate,
let not thy anger rise:
That thou may'st not be drawn into
some sinful enterprize.
9 For e'ery wicked man will God,
most certainly destroy:
But such as trust in him are sure,
the land for to enjoy.

10 Wait but a while, and thou shalt see
no more the wicked train:
No, not so much as house or place,
where once he did remain.

The Second Part.

11 But merciful and humble men,
enjoy shall sea and land:
In rest and peace they shall rejoice,
for nought shall them withhold.
12 The lewd men and malicious do
against the just conspire:
They gnash their teeth at him as men
who do his bane desire.
13 But while ungodly men thus think
the Lord laughs them to scorn:
For he doth see the time approach,
when they shall sigh and mourn.
14 The wicked men have sword out drawn
their bow also is bent;
To overthrow and kill the poor,
whose life is innocent.
15 But the same sword shall pierce their
which was to kill the just: (heart
So shall the bow in sinners break,
wherein they put their trust.
16 Doubtless, the just man's poor estate
is to be valu'd more,
Than all the lewd and wicked man's
rich pomp and heaped store.
17 For tho' their power be most strong,
God will it overthrow:
Where contrary he doth preserve
the humble men and low.
18 He sees by his great providence
the godly's upright way:
And will give them inheritance,
which never will decay.
19 Discouraged they shall not be
when some are hard beset:
When others shall be hunger-bit
they shall be clad and fed.
20 For whosoever wicked is,
and enemy to God:
Shall like the fat of lambs consume,
or smook that flies abroad.
The Third Part.
21 Behold, the wicked borrows much,
and payeth not again:
Whereas the just by liberal gifts,
the needy doth sustain. (have
22 For they whom God doth bless shall
the land for her rage:
And they whom he doth curse likewise
shall perish his rage.
23 The Lord the just man's steps doth
and all his ways doth bless: (guide,
To every thing he takes in hand,
he giveth good success.
24 Tho' he doth fall, yet he is sure
not utterly to sink:
For God upholds him with his hand,
and from him will not shrink.
25 I have been young, and now am old,
but never yet saw I,
The just man left, neither his seed,
reduc'd to beggary.
26 He gives always most liberally,
and sends where there is need:
By which he doth from God secure
A blessing to his seed.
27 Therefore flee vice and wickedness,
and virtue do embrace:
So God shall grant thee long to have
on earth a dwelling place.
For God so loveth equity,
and shews to such his grace:

That

That he preserveth them, but doth
cut off the wicked race.
29 Whereas the good and godly men,
inherit shall the land:
Having as lords all things therein,
in their own power and hand.
30 The just man's mouth doth ever speak
of matters wise and high:
His tongue doth talk of judgment, and
of truth and equity.
31 For in his heart the law of God
doth evermore abide:
So that where-ever he doth go
his foot shall never slide.
32 The wicked like a greedy wolf,
the just man doth beset:
By all means seeking him to kill,
and take him in his net.

The Fourth Part.

33 But tho' he fall into his hands,
God will him succour send:
Tho' men against him sentence give,
yet God will him defend.
34 Wait thou on God, and keep his way,
he shall preserve thee then:
The earth to rule, and thou shalt see
destroy'd these wicked men.
35 The wicked I have seen most strong,
and plac'd in high degree:
Spreading himself, and flourishing
as doth the laurel tree.
37 But suddenly he pass'd away,
and lo; he was quite gone:
Then him I sought but could not find
the place where dwelt such one.
38 Mark and behold the upright man,
how God doth him increase:
For the just man shall have at length,
great joy with rest and peace.
38 As for transgressors, wo to them!
destroy'd they shall all be:
God will cut off their bedding race,
and rich posterity.
39 But the salvation of the just
doth come from God above,
Who in their trouble sends them aid,
of his meer grace and love.
40 God evermore delivers them
from lewd men and unjust:
And still will save them, whilst that they
in him do put their trust.

PSALM XXXVIII. 7. H.

PUT me not to rebuke, O Lord,
in thy provoked ire:
And in thy wrath correct me not,
I humbly thee desire.
2 Thy arrows do stick fast in me,
thy hand doth press me sore:
And in my flesh no health at all
appeareth any more.
3 And all this is by reason of
thy wrath that I am in:
Nor any rest is in my bones,
by reason of my sin.
4 For, lo, my wicked doings, Lord,
above my head are gone:
A greater load than I can bear,
they lie me sure upon.
5 My wounds do stink and are corrupt
and loathsome are to see:
Which all thro' my own foolishness
doth happen unto me.
6 And I in careful wise am brought
into such great distress,
That I go waiting all the day
in doleful heaviness.

7 My loins are fill'd with sore disease,
my flesh hath no whole part:
I feeble am and broken sore,
and soar for grief of heart.
8 Thou know'st, Lord, my desire, my
are open in thy sight:
My heart doth pant, my strength doth fail
my eyes have lost their light.
9 My lovers and my wonted friends
stand looking on my wo:
My kinsmen they do far away
depart from me also.
10 They that do seek my life lay snares
and they that go the way
To do me hurt, speak lies, and think
on mischief all the day.

The Second Part.

11 But as a deaf man I became,
that cannot hear at all:
And as one dumb, that opens not
his mouth to speak wickal.
12 For all my confidence, O Lord,
I wholly place on thee:
Therefore, O Lord, who art my God,
do thou give ear to me.
13 This I do crave, that they my foes,
triumph not over me:
For when my foot doth slip then they
rejoice my fall to see.
14 And I am ready for to halt,
I cannot stand upright:
Allo my grievous heaviness,
is ever in my sight.
15 For while that I my wickedness
in humble wise confess,
And while I for my sinful deeds,
my sorrows do express.
16 My foes do still remain alive,
and mighty are I know;
And they that hate me wrongfully,
in number largely grow.
17 They stand against me that my good
with evil do repay:
Because that good and honest things
I do pursue away.
18 Forake me not, O Lord, my God,
be thou not far away:
Make haste to help me, O my God,
my safety and my stay.

PSALM XXXIX. 7. H.

I Said I will look to my ways,
for fear I should go wrong:
I will take heed all times that I
offend not with my tongue.
2 As with a bit I will keep fast
my mouth with force and might:
Nor once to whisper all the while
the wicked are in sight.
3 I held my tongue, and spake no word,
but kept me close and still:
Yea, from good talk I did refrain,
but sore against my will.
4 My heart grew hot within my breast,
with musing, thought, and doubt:
Which did increase and stir the fire,
at last these words burst out:
5 Lord, number out my life and days,
which yet I have not past:
So that I may be certify'd
how long my life shall last.
6 For thou hast pointed out my life,
in length much like a span:
My age is nothing unto thee,
to vain is ev'ry man.
7 Man walketh like a shade, and doth
in vain himself annoy;

In getting goods and cannot tell
who shall the same enjoy.
8 Therefore, O Lord, what wait I for?
what help do I desire?
Truly my hope is set in thee,
I nothing else require.

The Second Part.

9 From all the sins that I have done,
Lord quit me out of hand:
And make me not a scorn to fools,
that nothing understand.
10 I was so dumb that to complain
no trouble could me move:
Because I knew it was thy work,
my patience for to prove.
11 Lord, take from me thy scourge and
I cannot them withstand: (plague,
I faint and pine away for fear
of thy most heavy hand.
12 When thou for sin doth man rebuke,
he waxeth pale and wan:
As doth a cloth that moths have fret,
so vain a thing is man.
13 Lord, hear my suit, and have good heed
regard my tears that fall:
I sojourn like a stranger here,
as did my fathers all.
14 O spare a little, give me space,
my strength for to restore:
Before I go away from hence,
and shall be seen no more.

PSALM XL. 7. H.

I Waited long and sought the Lord,
and patiently did bear:
At length to me he did accord,
my voice and cry to hear.
2 He brought me from the dreadful pit,
out of the mire and clay:
Upon a rock he set my feet,
and he did guide my way.
3 To me he taught a psalm of praise,
which I must shew abroad:
And sing new songs of thanks always
unto the Lord our God.
4 When all the folk these things shall see,
as people much afraid,
Then they unto the Lord will flee,
and trust upon his aid.
5 Blessed is he whose hope and heart
doth in the Lord remain:
That with the proud doth take no part,
nor such as lies maintain.
6 For Lord, my God, thy wondrous deeds
in greatness far do pass:
Thy favour towards us exceeds
all things that ever was.
7 When I intend and do devise
thy works abroad to shew:
To such a reck'ning they do rise,
thereof no end I know.
8 Burnt-off' rings thou delight'st not in,
I know thy whole desire:
Wish sacrifice to purge his sin,
thou dost no man require.
9 Meat offerings and sacrifice
thou would'st not have at all:
But thou, O Lord, hast open made
my ears to hear wickal.
10 But then said I, behold and look,
I come with heart most free:
For in the volume of the book,
thus is it said of me.
11 That I, O God, should do thy mind
which thing doth please me well:
For in my heart thy law I find
fast placed there to dwell.

12 Thy righteousness and justice I
in great assemblies tell:
Behold, my tongue no time doth cease,
O Lord, thou knowest well.

The Second Part.

13 I have not hid within my breast
thy goodness as by stealth:
But I declare and have exprest
thy truth and saving health.

14 I kept not close thy loving mind,
that no man should it know:
The trust that in thy truth I find,
to all the church I show.

15 Thy tender mercy, Lord, from me
withdraw not thou away:
But let thy love and verity
preserve me night and day.

16 For I with many troubles am
encompassed about:
My sins do greatly to increase,
I cannot spy them out.

17 For why in number they exceed
the hairs upon my head:
My heart doth faint for very fear,
that I am almost dead.

18 With speed send help and let me fret,
O Lord, I thee require:
Make haste with aid to succour me,
O Lord, at my desire.

19 Confound 'em with rebuke and shame,
that seek my soul to spill:
Drive back my foes and them defame
that with me any ill.

20 For their ill tears do them delcory,
that would deface my name:
Always at me they rail and cry,
Fie on him, fie for shame.

21 Let them in thee have joy and wealth
that seek to thee always:
That shew that love thy saving health,
may say, To God be praise.

22 But as for me I am but poor,
opprest and brought full low:
Nevertheless, O Lord, wilt me restore,
to health full well I know.

23 For why thou art my hope and trust,
my refuge, help and stay:
Wherefore, my God, as thou art just,
with me no time delay.

P S A L M XLIII. T. S.

THE man is blest that doth provide
for such as needy be:
For in the season perilous
the Lord will let him free.

2 And he will keep him safe, and make
him happy in the land:
And not deliver him into
his enemies strong hand.

3 And from his bed of languishing
the Lord will him restore:
For thou, O Lord, wilt turn to health
his sickness and his sore.

4 Then in my sickness thus said I,
hav' no fear, Lord, on me:
And heal my soul, which grieved is
that I offended thee.

5 My foes did with me ill in heart,
and thou of me didst say,
When shall he die, that to his name
may perish quite away?

6 And when they come to visit me,
they say, Let us do well:
But in their hearts they mischief hatch,
and then abroad it sell.

7 But they that hate me do conspire
against me craftily,

And still devise how to procure
my hurt and misery.

8 Some grievous sin hath brought him to
this sickness, say they plain:
He is so low, that without doubt
he cannot rise again.

9 The man also that I did trust,
with me did use deceit:
Who at my table did eat bread,
the same for me laid wait.

10 Have mercy, Lord, on me therefore,
and let me be preserv'd:
That I may render unto them,
the things they have deserv'd.

11 By this I know assuredly,
to be belov'd of thee,
Because my foes no power have
to triumph over me.

12 But in my right thou hast me kept,
and it maintained well:
And in thy presence place assign'd
where I shall ever dwell.

13 The Lord, the God of Israel,
be praised evermore:
Even to be it, Lord, will I say,
praise ye the Lord therefore.

P S A L M XLII. Y. H.

LIKE as the hart doth pant and bray,
the well-springs to obtain:
So doth my soul desire always,
with thee, Lord, to remain.

2 My soul doth thirst, and would draw
the living God of might:
Oh when shall I come and appear,
in presence of his sight.

3 The tears all times are my repast,
which from my eyes do slide:
Whilst wicked men cry out so fast,
where now is God thy guide?

4 Alas, what grief it is to think
the freedom once I had!
Therefore my soul, as at pits brink,
most heavy is and sad.

5 For I did march in good array,
with joyful company:
Unto the temple was our way,
to praise the Lord most high.

6 My soul, why art thou sad always,
and frettest thou in my breast?
Trust still in God, for him to praise,
I hold it ever best.

7 By him I succour have at need
against all pain and grief:
He is my God, who with all speed
doth haste to send relief.

8 My soul is vexed in me, and
therefore, O Lord, I will
Remember thee, from Jordan's limit,
and Hermon's little hill.

The Second Part.

9 One grief another in doth call,
as clouds burst out their voice:
The floods of evil that do fall,
run over me with noise.

10 Yet I by day felt his goodness,
and help at all assays:
Likewise at night I did not cease
the living God to praise.

11 I am persuaded thus to say
to him with reverence:
O Lord, thou art my guide and stay,
my rock and sure defence.

12 Why do I then in pensiveness,
dragging the head thus walk,
While that miscommunications oppress
and vex me with their talk?

13 For why? they pierce my inward part
with pains to be abhor'd:
When they cry out with stubborn hearts,
where now is God the Lord?

14 So soon, my soul, why dost thou faint
with pain and grief oppress'd,
Why do sad thoughts without restraint,
thus rage within thy breast?

15 Trust in the Lord thy God always,
and thou the time shalt see,
To give him thanks with laud and praise,
for health restor'd to thee.

P S A L M XLIII. T. S.

Judge and defend my cause, O Lord,
gainst them that evil be:
From wicked and deceitful men,
O Lord, deliver me.

2 For of my strength thou art the God,
why am I put from thee?
Why walk I heavily whilst that
my foe oppresseth me?

3 O Lord, send out thy light and truth
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.

4 Then shall I to thy altar go,
with joy to worship there:
And on my harp give thanks to thee,
O God my God, most dear.

5 Why art thou then so sad my soul,
and frettest thou in my breast?
Still trust in God, for him to praise
I hold it always best.

6 By him I have deliverance
From all my pain and grief:
He is my God which doth always,
at need send me relief.

P S A L M XLIV. T. S.

OUR ears have heard our fathers tell,
and reverently record
The wondrous works that thou hast done
in ancient time, O Lord.

2 How thou didst drive the heathen out
with a most powerful hand:
Planting our fathers in their place,
and gav'st to them their land.

3 They conquer'd not by their own sword
the land wherein they dwell:
But by thy hand, thy arm and grace,
because thou lov'st them well.

4 Thou art my king, O God, who sav'st
Jacob in sundry wife,
Led with thy pow'r we threw down such
as did against us rise.

5 I trusted not in bow or sword,
they could not save me sound:
Thou kept'st us from our foes great rage
and did'st them all confound.

6 And still we boast of thee, our God,
and praise thy holy name:
Yet now thou go'st not with our host,
but leave'st us to shame.

7 Thou mad'st us flee before our foes,
so were we over trod:
They did us rob, and spoil our goods,
we were dispers'd abroad.

8 Thou hast us given to our foes,
as sheep for to be slain:
Amongst the heathen every where
scatter'd we do remain.

9 Thy people thou hast sold like slaves
and as a thing of nought:
For profit none thou hast thereby,
no gain at all hath ought.

10 And to our neighbours thou hast made
of us a laughing stock;

and those that round about us dwell,
at us do grin and mock.

The Second Part.

Thus we serve for no other use,
but for a common talk:
They mock, they scorn, and shake their
where-ever they do walk.

With shame and great confusion I
afflicted am full sore:

Yes, so I blush, that all my face
with red is cover'd o'er.

For why we hear such slanderous words
such false reports and lies:

That death it is to see their wrongs,
their threatnings and their cries.

For all this, we forget not thee,
nor yet thy cov'nant brake:

We turn'd not back our heart from thee,
nor did thy paths forsake.

Yet thou hast trod us down to dust,
where dens of dragons be:

And cover'd us with shade of death,
and great adversity.

If we God's name forgotten have,
and help of idols sought:

Shall he not search and find it out?
for he doth know our thought.

But 'tis for thy Name's sake, O Lord,
we always are slain thus:

As sheep unto the slaughter sent,
e'en so they deal with us.

Up, Lord, why sleepest thou? awake,
for ever leave us not:

Why hidest thou thy countenance?
our thrall hast thou forgot?

E'en to the dust our soul is brought,
our troubles so increase:

Our belly cleaveth to the ground,
our grief no time doth cease.

Rise up therefore for our defence,
and help us, Lord, at need:

We thee beseech for thy goodness,
to rescue us with speed.

P S A L XLV. 7. H.

MY heart doth take in hand,
some godly song to sing:

The praise that I shall shew therein,
pertaineth to the King.

My tongue shall be as quick,
his honour to indite,

As is the pen of any scribe,
that useth for to write.

O fairest of all men,
thy lips with grace are pure:

For God hath blessed thee with gifts
for ever to endure.

About thee gird thy sword,
O Prince of might elect:

With honour, glory, and renown,
thou art most richly deckt.

Go forth with godly speed,
with meekness, truth, and right:

And thy right-hand shall thee instruct
in works of dreadful might.

Thy arrows sharp and keen,
their hearts so sore shall sting:

That they shall crouch and kneel to thee,
yea, all thy foes, O King.

Thy royal seat, O Lord,
for ever shall remain:

Because the scepter of thy realm
doth righteousness maintain,

Because thou lov'st the right,
and dost the ill detest,

Therefore hath God anointed thee
with joy above the rest.

With myrrh and savours sweet
thy cloaths are all bespread:

When thou dost from thy palace pass
thereby to make thee glad:

Kings daughters do attend
in fine and rich array:

At thy right-hand the Queen doth stand
in gold and garments gay.

The Second Part.

O daughter, take good heed,
incline and give good ear:

Thou must forget thy kindred all,
and father's house most dear.

Then shall the king desire
thy beauty more and more:

He is the Lord thy God, whom thou
must worship and adore.

The daughters then of Tyre,
with gifts full rich to see:

And all the wealthy of the land,
shall make their suit to thee.

The daughter of the king
is glorious to behold,

Within her closet the doth sit,
all deckt with beaten gold.

In robes with needle wrought,
and every pleasant thing:

With virgins fair on her to wait
she cometh to the king.

Thus are they brought with joy
and mirth on every side,

Into the palace of the king,
and there they do abide.

Instead of fathers thou
shalt children multiply:

Whom thou may'st princes make to rule,
all lands successively.

Wherefore thy holy Name,
all ages shall record:

Thy people shall give thanks to thee,
for evermore, O Lord.

P S A L XLVI. 7. H.

THE Lord is our defence and aid,
the strength whereby we stand:

When we with woe are much dismay'd,
he is our help at hand.

Tho' the earth move we will not fear,
tho' mountains high and steep,

Be thrust and hurled here and there,
within the sea for deep.

No, tho' the sea do rage so sore,
that all the banks it spills:

And tho' it overflow the shore,
and beats down mighty hills.

For one fair flood doth feed abroad,
his pleasant streams apace:

To glad the city of our God,
and wash his holy place.

In midst of her the Lord doth dwell,
she never can decay:

All things against her that rebel,
the Lord will surely slay.

The heathen folk, the kingdoms fear,
the people make a noise:

The earth doth melt and disappear,
when God puts forth his voice.

The Lord of hosts doth take our part,
to us he hath an eye:

Our hope of health with all our heart,
on Jacob's God doth lie.

Come here and see with mind and
the working of our God:

What wonders he himself hath wrought,
in all the world abroad.

By him all wars are hush'd and gone,
tho' countries did conspire:

Their bows and spears he brake each one,
their chariots burne with fire.

Be still therefore, and know that I
am God, and therefore will

Among the heathen people be
highly exalted still.

The Lord of hosts doth us defend,
he is our strength and tow'r:

On Jacob's God we do depend,
and on his mighty pow'r.

P S A L XLVII. 7. H.

YE people all with one accord
clap hands, shout and rejoice:

Be glad and sing unto the Lord
with sweet and pleasant voice.

For high the Lord and dreadful is
his wonders manifold:

A mighty king he is likewise,
and in the earth extoll'd:

The people shall he make to be
unto our bondage thrall:

And underneath our feet shall he
the nations make to fall:

For us the heritage he chose,
which we possess alone:

The excellency of Jacob, who
his well beloved one.

Our God ascended up on high
with joy and pleasant noise:

The Lord goes up above the sky
with trumpets royal voice.

Sing praises to our God, sing praise,
sing praises to our King:

For God is King of all the earth,
all skilful praises sing.

God o'er the heathen reigns, and sits
upon his holy throne:

The princes of the people have
them joined every one.

To Abram's people, for our God
which is exalted high,

As with a buckler doth defend
the earth continually.

P S A L XLVIII. 7. H.

Great is the Lord, and with great praise
to be advanced still:

Within the city of our God,
upon his holy hill,

Mount Sion is a pleasant place,
it gladdeth all the land:

The city of the mighty King,
on her north side doth stand.

Within the palaces thereof
God is a refuge known:

For lo, the kings are gather'd, and
together they are gone.

But when they did behold it so,
they wonder'd, and they were

Astonish'd much, and suddenly
were driven back with fear.

Great terror there on them did fall,
for grief of heart they cry:

As doth a woman when she shall
go travail speedily.

As thou with eastern winds the ships
upon the seas dost break:

They were destroy'd, and e'en as we
have heard our fathers speak.

So in the city of the Lord,
we saw as it was told:

Yea, in the city which our God
for ever will uphold.

O Lord, we wait and do depend
on thy good help and grace:

For which we do all times attend
within thy holy place.

PSALM XLIX, L.

9 O Lord, according to thy name,
for ever is thy praise,
And thy right hand, O Lord is full
of righteousness always.
10 For thy judgments let Sion mount
be filled full of joys:
Also of Judah grant, O Lord,
the daughters to rejoice.
11 Go walk about all Sion hill,
yea, round about her go:
And tell the towers that thereon
are builded on a row.
12 And mark ye well her bulwarks all,
behold her towers there:
That ye may tell thereof to them
That after shall be here.
13 For this most mighty God, our God
for evermore is he:
And unto death we are resolv'd
our guide he still shall be.

PSALM XLIX, 2. H.

ALL people hearken and give ear
to that which I shall tell:
Both high and low, both rich and poor,
that in the world do dwell.
1 For why my mouth shall make discourse
of many things most wise.
In understanding shall my heart
its study exercise.
3 I will incline my ear to know
the parable so dark:
And open all my doubtful speech
in metre on my harp.
4 Wherefore should I affliction fear,
or any careful toil?
Or else my foes, which at my heels
do press my life to spoil?
5 For as for such as riches have,
wherein their trust is moit:
And they who of their treasures great
proudly do brag and boast.
6 The e is not one of them that can
his brother's life redeem:
Or give a ransom unto God,
sufficient in esteem.
7 It is too great a price to pay,
none can thereto attain,
So that he might his life prolong,
or not in grave remain.
8 They see wise men as well as fools,
are subject to death's bands:
And being dead, strangers possess
their houses, goods, and lands.
9 Their care is to build houses fair,
and so determine sure:
To make their names upon the earth
for ever to endure.
10 Yet shall no man always enjoy
high honour, wealth and rest:
But must at length submit to death,
as well as the brute beast.

The Second Part.

11 And tho' they find their foolish thoughts
to be most lewd and vain:
Their children yet approve their talk,
and in like sin remain.
12 As sheep into the fold are brought,
they shall be laid in grave:
Death shall them eat, and in that day
the just shall lordship have.
13 Their beauty and their royal port
shall fade and quite decay.
When from their house unto the pit
with wo they pass away.
14 But God will surely me preserve
from death and endless pain,

Because he will of his good grace,
my soul receive again.
15 If any man grow wondrous rich,
be not afraid therefore:
Altho' the glory of his house
increaseth more and more.
16 For when he dies of all these things
nothing shall he receive:
His glory will not follow him,
his pomp will take its leave.
17 Yet in his life he counts himself
the happiest under sun:
And others likewise flatter him,
saying, all is well done.
18 But yet if he should live so long
as did his fathers old:
Yet must he needs at length give place,
and be brought to death's fold.
19 Man that in honour lives, and doth
not understand, may be
Compar'd unto the very beasts,
that perish utterly.

PSALM L. W. W.

THE mighty God, th' Eternal hath thus spoke:
And all the world he will call and provoke:
E'en from the east and so forth to the west,
Out of Sion, which place he liketh best,
God will appear, in beauty excellent,
Our God will come before long time be spent.
2 Devouring fire shall go before his face,
A great tempest shall round about him trace.
Then shall he call the earth and heavens bright,
To judge his folk with equity and right.
Saying, Go to and now my saints assemble
My pact they keep their gifts do not dissemble.
3 The heavens they shall declare his righteousness
For God is judge of all things more and less.
Hear my people, for I will now reveal,
Lift, Israel, I'll from thee nought conceal,
Thy God, thy God am I, and will not blame thee
For not giving all sorts of off'ring to me.
4 I have no need to take of thee at all
Goats of thy fold, or calves out of thy stall:
For all the beasts are mine within the woods;
On thousand hills cattle are mine own goods.
I know for mine all birds that are on mountains:
All beasts mine are which haunt the fields and fountains.
5 Were I hungry, I would not thee it tell;
For all is mine that in the world doth dwell,

Ear I, the flesh of great bulls or bullocks?
Or drink the blood of goats, or of the flocks?
Offer to God praise and hearty thanksgiving;
And pay thy vows unto God ever-living.
6 Call upon me when troubled thou shalt be:
Then will I help and thou shalt honour me.
To the wicked thus saith th' eternal God,
Why dost thou preach my words and laws abroad?
Seeing thou hast them with thy mouth abused,
And hast it to be by discipline reduced.
7 My words I say, thou dost reject and hate:
If that thou seest a thief, as with thy mate
Thou runn'st with him and so your prey seek out,
And art all one with the adulterous rout.
Thou giv'st thyself to backbite and to slander:
And how thy tongue deceiveth, is a wonder.
8 Thou sit'st musing thy brother how to blame,
And how to put thy mother's son to shame:
These things thou didst, and while I held my tongue
Thou didst me judge, because I stay'd so long.
Like to thyself: yet tho' I keep long silence,
Once shalt thou feel of thy wrongs just recompence.
9 Consider this, ye that forget the Lord,
And fear no when he threatneth with his word,
Left without help I spoil you as a prey,
But he that thanks offers, praiseth always,
Saith the Lord God: and he that walketh this trace,
I will him teach God's saving health to embrace.
Another of the same, by J. H.
THE G d of gods, the Lord hath call'd the earth by name:
From whence the sun doth rise unto the setting of the same.
2 From Sion his fair place, his glory bright and clear,
The perfect beauty of his grace, from thence it did appear.
3 Our God shall come in haste, to speak aloud, no doubt:
Before him shall the fire waste, and tempest round about.
4 The heavens which are so high, the earth below likewise,
He will call forth, that he may try the people that are his.
5 Bring forth my saints, saith he, my faithful flock most dear:
Who are in band and league with me, my law to love and fear.

6 And when these things are try'd,
then shall the heav'n's record,
That God is just, and all must abide
the judgments of the Lord.
7 My people now give heed,
I'll to thee I cry:
I am thy God, thy help at need,
thou canst it not deny.

8 I do not say to thee,
thy sacrifice is slack:
Thou offer'st daily unto me
much more than I do lack.
9 Think'it thou that I do need
thy cattle young, or old?
Or else desire so much to feed
on goats out of thy fold?
10 Nay, all the beasts are mine
in woods that eat their fill:
And thousands more of neat and kine,
that run wild on the hills.

The Second Part.

11 The birds that build on high,
on hills and out of sight:
And beasts that in the fields do lie,
are subject to my might.
12 Then tho' I hungred sore,
what need I ought of thine?
Since that the earth with her great store,
and all therein is mine.

13 To bulls flesh have I mind
to eat it, dost thou think?
Or such a sweetness do I find
the blood of goats to drink?
14 Give to the Lord his praise
with thanks to him apply
And see thou pay thy vows always
unto the God most high.

15 Then seek and call to me,
when ought would work thee blame:
And I will sure deliver thee,
that thou may'st praise my name.

16 But to the wicked train,
who talk of God each day:
And yet their works are foul and vain
to them the Lord will say,

17 With what face dar'st thou
my word once speak or name?
Why do thy words my law allow,
thy deeds deny the same?

18 Whereas, for to amend
thy life, thou art so slack?
My word, the which thou dost pretend,
is cast behind thy back.

The Third Part.

19 When thou a thief dost see
by theft to live in wealth,
With him thou runn'st, and dost agree
likewise to thrive by stealth.

20 When thou dost them behold
that wives and maids defile,
Thou lik'st it well, and waxest bold
to use that life most vile.

21 Thy lips thou dost apply
to slander and defame:
Thy tongue doth teach to cheat and lie,
and still doth use the same.

22 Thou studi'st to revile
thy friends to thee most near:
With slander basely dost defile
thy mother's son most dear.

23 Hereat while I do wink,
as tho' I did not see,
Thou go'st on still, and so dost think
that I am like to thee.

24 But sure I will not let
to strike when I begin:

Thy faults in order I will set
and open all thy sin.
25 Mark this, I you require,
who have not God in mind:
Left when I plague you in mine ire,
your help be far to find.
26 He that doth give to me
the sacrifice of praise,
Doth please me well, and he shall see
to walk in godly ways.

P S A L M L I. W. W.

O Lord, consider my distress,
and now with speed some pity take:
My sins forgive, my faults redress,
good Lord, for thy great mercies sake.

2 Wash me, O Lord, and make me clean
from this unjust and sinful act:
And purify me once again,
from this foul crime, and bloody fact.

3 Remorse and sorrow do constrain
me to acknowledge my excess:
Because my sin doth still remain
before my face without release.

4 Against thee only have I sinn'd,
and done this evil in thy sight:
And if I should no mercy find,
yet were thy judgments just and right.

5 It is too manifest, alas!
that first I was conceiv'd in sin:
Yea, of my mother so born was,
and yet, vile wretch, remain therein.

6 Also behold, Lord, thou dost love
the inward truth of a pure heart:
Therefore thy wisdom from above
thou hast reveal'd, me to convert.

7 If thou with hyssop purge this blot,
I shall be cleaner than the glass:
And if thou wash away my spot,
the snow in whiteness I shall pass.

8 Therefore, O Lord, such joy mensend,
that I may praise thee with my voice:
And that my strength may now amend
and broken bones also rejoice.

9 Turn back thy face, and frowning ire,
for I have felt enough thine hand:
And purge my sins I thee desire,
which do in number pass the sand.

10 Make new my heart within my breast
and frame it to thy holy will:
And let thy spirit in me rest,
which may my soul with comfort fill.

The Second Part.

11 Cast me not from thy sight,
but speedily my torments end:
Take not from me thy holy spirit,
which may from dangers me defend.

12 Restore me to those joys again,
which I was wont in thee to find:
Let me thy free Spirit retain,
which unto thee may draw my mind.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are likewise brought low,
by my example shall flee sin.

14 O God, that of my health art Lord,
forgive me this my bloody vice:
My heart and tongue shall then accord
to sing thy mercy and justice.

15 Touch thou my lips, my tongue untie,
O Lord, I do thee humbly pray:
And then my mouth shall testify
thy praise and wondrous works alway.

16 And as for outward sacrifice,
I would have offer'd many one:
But thou esteem'st them of no price,
and therein pleasure take'st none.

17 The heavy heart, the mind oppress,
O Lord, thou never dost reject:
This sacrifice indeed is best,
and this thou chiefly dost expect.
18 Lord, unto Sion turn thy face,
pour out thy mercies on thy hills:
And on Jerusalem thy grace,
build up the walls, and love it still.
19 Thou shalt accept then our off'ring
of peace and righteousness alway:
Yea, calves, and many other things,
upon thy altar we will lay.

Another of the same, by J. H.

HAVE mercy on me, Lord, after
thy great abounding grace:
After thy mercies multitude,
do thou my sins deface.

2 Yea, wash me clean from my offence,
and mine iniquity:
For I do own my faults, and still
my sin is in my eye.

3 Against thee, thee alone have I
offended in this case:
And evil have I done before
the presence of thy face.

4 That in the things that thou hast done
upright thou may'st appear:
And when thou judgest all may see,
that thou art very clear.

5 In wickedness I formed was,
when I began to be:
My mother at the very first
in sin conceived me.

6 But lo, truth in the inward parts,
is pleasant unto thee:
And secrets of thy wisdom, thou
revealed hast to me.

7 With hyssop, Lord, besprinkle me,
I shall be cleansed so:
Yea, wash thou me, and then I shall
be whiter than the snow.

8 Of joy and gladness make thou me
to hear the pleasant voice:
That so the bones which thou, O Lord,
hast broken, may rejoice.

9 From the beholding of my sins,
Lord, turn away thy face:
And all my deeds of wickedness
do utterly deface.

10 O God, create in me a heart
unspotted in thy sight:
Within my bowels, Lord, renew
a firm and stable spirit.

11 Cast me not from thy sight, nor take
thy spirit quite away:
The comfort of thy saving health,
give me again, I pray.

12 With thy free spirit me support,
then shall transgressors be,
By my instruction and advice,
converted unto thee.

The Second Part.

13 O God, thou art God of my health,
from blood deliver me:
That praises of thy righteousness,
my tongue may sing to thee.

14 My lips that yet fast closed be,
do thou, O Lord, unloose:
The praises of thy majesty,
my mouth shall then disclose.

15 I would have offer'd sacrifice,
if that had pleased thee:
But pleased with burnt-offerings,
I know thou wilt not be.

16 A spirit griev'd, is sacrifice
delightful in thine eyes:

A broken

A broken and a contrite heart,
Lord, thou wilt not despise.

17 In thy good will, deal gently, Lord,
with Sion; and withal,
Grant that of thy Jerusalem,
upward may be the wall.

18 Burnt-offerings, gifts and sacrifice
of justice in that day;

Thou shalt accept; and calves they shall
upon thy altar lay.

P S A L. LIII. 7. H.

WHY dost thou tyrant boast abroad,
thy wicked works to praise?

Dost thou not know there is a God,
whose mercies last always?

2 Why dost thy mind yet still devise,
such wicked wiles to warp?

Thy tongue untrue in torging lies,
is like a razor sharp.

3 On mischief, why sett'st thou thy mind,
and wilt not walk upright?

Thou lovest more false tales to find,
than bring the truth to light.

4 Thou dost delight in fraud and guile,
in mischief, blood and wrong:

Thy lips have learn'd the flatter'ing style,
O false deceitful tongue!

5 Therefore the Lord shall thee confound
and pluck thee from thy place:

Thy feed root out from off the ground,
and utterly deface.

6 The just when they beh'ld thy fall,
with fear will praise the Lord;

And in reproach of thee withal,
cry out with one accord.

7 Behold the man that did refuse
the Lord for his defence:

But in his riches great did place
his trust and confidence.

8 But I, as olive rich and green,
shall spring and spread abroad;

Because my trust all times hath been
upon the living God.

9 For this therefore will I give praise
to thee with heart and voice:

I will advance thy name always,
wherein thy saints rejoice.

P S A L. LIII. 7. H.

THE foolish man within his heart
blasphemously hath said,

There is not any God at all;
why should we be afraid?

2 They are corrupt, and they also
a heinous work have wrought:

Among them all there is not one
of good that worketh ought.

3 The Lord look'd down from heav'n upon
the sons of men below,

To see if any were that fought
the living God to know.

4 Out of the way they all are gone,
they all corrupted are:

There is not any that doth good,
nor one for God doth care.

5 Do not all wicked workers know,
that they do feed upon

My people, as they feed on bread?
the Lord they call not on.

6 E'en there they were afraid, and stood
with trembling all dismay'd:

When as there was no cause at all
why they should be afraid.

7 For God his bones that thee besieg'd,
hath scatter'd all abroad:

He hath confounded them, for they
rejected are of God.

8 O Lord, give to thy people health,
and thou, O Lord, fulfil

Thy promise made to Israel,
from out of Sion hill.

9 When God his people shall restore,
that once were captive led

Then Jacob shall rejoice therein,
and Israel be glad.

P S A L. LIV. 7. H.

GOD, save me for thy holy name,
and for thy goodness sake:

Unto the strength, Lord, of the same,
I do my cause betake.

2 Regard, O Lord, and give an ear
to me when I do pray:

Bow down thyself to me, and hear
the words that I do say.

3 For strangers up against me rise,
and tyrants vex me still:

Who have not God before their eyes,
they seek my soul to spill.

4 But lo, my God doth give me aid,
the Lord is nigh at hand:

With them by whom my soul is stay'd,
the Lord doth ever stand.

5 With plagues repay again all those
for me that lay in wait:

And in thy wrath destroy my foes
with their own snare and bait.

6 An off'ring of free heart and will
then I to thee shall make:

And praise thy name, for therein still
great comfort I do take.

7 Thou, Lord, at length hast set me free
from them that erst conspire:

And now my eye with joy doth see
on them my heart's desire.

P S A L. LV. 7. H.

O God, give ear, and speedily
hear me when I do pray:

And when to thee I call and cry,
hide not thyself away.

2 Take heed to me, grant my request,
and answer me again:

With grief I pray, full sore oppress,
forrow doth me constrain.

3 Because my foes with threats and cries
oppress me thro' despite:

And so the wicked sort likewise,
to vex me take delight.

4 For they in council do conspire
to charge me with some ill:

And in their hasty wrath and ire
they do pursue me still.

5 My heart doth faint for want of breath
it panteth in my breast,

With terror and the dread of death
my soul is much oppress'd.

6 Such dreadful fear on me doth fall,
that I therewith do quake:

Such horror overwhelmeth me,
that I no shift can make.

7 O that I had wings like a dove,
then would I swiftly flee

Away from hence unto a place
where I at rest should be.

8 Lo, then I would go far away,
to fly I would not cease:

And I would hide myself, and stay
in some great wilderness.

9 I would be gone with speed and haste,
and not abide behind:

Till I had safely overpast
these blasts of boisterous wind.

10 Divide them, Lord, and from them pull
their false and double tongue:

For I have spy'd their city full
of rapine, strife, and wrong.

11 Both day and night they go about
within the city wall:

In midst of her is mischief wrought,
and forrow great withal.

12 Her inward parts are wicked plann'd,
her deeds they are most vile:

And in her streets there doth remain
nothing but fraud and guile.

The Second Part.

13 If that my foes did seek my shame,
I might it well abide:

Because from all their check and blame
somewhere I could me hide.

14 But thou it was, my fellow dear,
who friendship didst pretend:

And didst my secret council hear,
as a familiar friend.

15 With whom I had delight to talk
in secret and abroad:

And we together oft did walk
unto the house of God.

16 Let death in haste upon them fall,
and send them quick to hell:

For mischief doth abide in all
the places where they dwell.

17 But I unto my God will cry,
to him for aid I flee:

The Lord will help me speedily,
and he will succour me.

18 At morning, noon, and evening tide
unto the Lord I pray:

When I so constantly have cry'd,
he did not say me nay.

19 To peace he shall restore me yet,
tho' war be now at hand:

Altho' the number be full great
that do against me stand.

20 The Lord that sitteth and last doth reign
both now and evermore,

Will hear when I to him complain,
and punish them full sore.

21 For sure there is no hope that they
to turn will once accord:

For why? they will not God obey,
nor fear the living Lord.

22 Upon their friends they laid their hands
who were in covenant knit:

Of friendship to neglect the bands
they do not care a whit.

23 While they have war within their
as butter are their words:

And tho' they were as soft as oyl,
they cut as sharp as swords.

24 Calt thou thy care upon the Lord,
and he shall nourish thee:

For in no wise will he accord
the just in thral to see.

25 But God shall cast them in the pit
who thirst for blood always:

He will no guileful man permit
to live out half his days.

26 Tho' such be quite destroy'd and gone,
on him is all my stay:

I will depend his grace upon,
with all my heart away.

P S A L. LVI. 7. H.

HAVE mercy, Lord, on me I pray,
for man would me devour:

He fighteth with me day by day,
and troubleth me each hour.

2 My foes do daily enterprize,
to swallow me out-right:

To fight against me many rise,
O thou most high of might.

3 When they would make me fore afraid
with boasts and brags of pride:
I trust in thee alone for aid,
by thee will I abide.
4 God's promise I do mind and praise,
O Lord, I stick to thee:
I do not care, at all assays,
what flesh can do to me.
5 What thing, I either did or spake,
they wrest them at their will:
And all the counsel that they take,
is, how to work me ill.
6 They all consent themselves to hide
close watch for me to lay:
They spy my paths, and snares have try'd
to take my life away.
7 Shall they escape on mischief set?
thou, God, on them wilt frown:
For in thy wrath thou dost not let
to throw whole kingdoms down.
8 Thou seest how oft they make me flee
and on my tears dost look:
Reserve them in a glass by thee,
and write them in a book.
9 When I do call upon thy name,
my foes away do start:
I well perceive it by the same,
that God doth take my part.
10 I glory in the word of God,
to praise it I accord:
With joy I will declare abroad
the promise of the Lord.
11 I trust in God the Lord, and say,
as I before began:
The Lord he is my help and stay,
I do not care for man.
12 I will perform with heart free,
my vows to God always:
And I, O Lord, all times to thee
will offer thanks and praise.
13 My soul from death thou dost defend,
and keep'st my feet upright:
That I before thee may ascend
with such as live in light.

P S A L. LVII. J. H.

TAKE pity, for thy promise sake,
have mercy, Lord, on me:
Because my soul doth her betake
unto the help of thee.
2 Within the shadow of thy wings
I set my soul full fast:
Till mischief, malice, and like things,
be gone, and overpast.
3 I call unto the God most high,
to whom I stick and stand:
I mean the God that will stand by
the cause I have in hand.
4 For he from heav'n hath sent his aid,
to save me from their spite:
That to devour me have assay'd,
even mercy, truth, and might.
5 I lead my life with lions fell,
all set on wrath and ire:
And with such wicked men I dwell,
who fret like flames of fire.
6 Their teeth are spears and arrows long,
as sharp as I have seen:
They wound and cut with their quick
like swords and weapons keen.
7 Set up and shew thyself, O God,
above the heav'ns most bright:
Exalt thy praise on earth abroad,
thy majesty and might.
8 They laid their net, and did prepare
a privy cave and pit:

Wherein they thought my soul to snare,
but are fall'n into it.
9 My heart is set to land the Lord,
in him to joy always:
My heart doth ever well accord
to sing his laud and praise.
10 Awake, my joy, awake I say,
my lute, my harp, and string:
And I myself before the day,
will rise, rejoice and sing.
11 Among the the people I will tell
the goodness of my God:
And shew his praise that doth excel
in heathen lands abroad.
12 His mercy doth extend as far
as heav'ns all are high:
His truth as high as any star
that shineth in the ske.
13 Set forth and shew thyself, O God,
above the heav'ns most bright:
Exalt thy self on earth abroad:
thy majesty and might.

P S A L. LVIII. J. H.

YE rulers that are put in trust
to judge of wrong and right:
Be all your judgments true and just,
regarding no man's might.
2 Nay, in your hearts ye daily muse
in mischief to consent:
And where ye should true justice use,
your hands to bribes are bent.
3 The wicked sort from their birth-day
have erred on this wise:
And from thier mother's womb always
have used craft and lies.
4 In them the poison and the breath
of serpents doth appear:
Yea, like the adder that is deaf,
and fast stop doth her ear.
5 Because she will not hear the voice
of one that charmeth well:
No, tho' he were the chief of choice,
and therein doth excel.
6 The teeth, O Lord, which fast are set
in their mouths round about:
The lion's teeth that are so great,
do thou, O Lord, break out.
7 Let them consume away and waste,
as water runs forth-right:
The shafts that they do shoot in haste,
let them be broke in sight.
8 As snails do waste within the shell,
and unto slime do run:
As one before his time that fell,
and never saw the sun.
9 Before the thorns that now are young
to bushes big shall grow:
The storms of anger waxing strong,
shall take them ere they know.
10 The just shall joy, it doth them good:
that God doth vengeance take:
And they shall wash their feet in blood
of them that him forsake.

11 Then shall the world shew forth and
that good men have reward: (tell
And that a God on earth doth dwell,
that justice doth regard.

P S A L. LIX. J. H.

SEND aid, and save me from my foes,
O Lord, I pray to thee:
Defend and keep me from all those
that rise and strive with me.
2 O Lord, preserve me from those men
whose doings are not good:
And set me sure and safe from them
that thirst still after blood.

3 For lo, they wait my soul to take,
they rage against me still:
Yea, for no fault that I did make,
I never did them ill.
4 They run and do themselves prepare,
when I no whit offend:
Arise, and save me from their snare,
and see what they intend.
5 Arise, O God of Israel,
smite every heathen land:
And pity none that do rebel,
and in their mischief stand.
6 At night they run and seek about,
like dogs they howl also:
And all the city quite thro'out,
from place to place they go.
7 They speak of me with mouth alway,
but in their lips are swords:
They have contriv'd my death, and say,
there's none doth hear our words.
8 But, Lord, thou hast their wayseely'd,
and thou shalt them disgrace:
The heathen folk thou dost deride,
and mock them to their face.
9 The strength that does our foes with-
O Lord, doth come from thee: (stand,
Thou art, O God, my help at hand,
a fort and fence to me.
10 The Lord to me doth shew his grace,
in great abundance still:
That I may see my foes in case,
such as my heart doth will.

The Second Part.

11 Destroy them not at once, O Lord,
lest it from mind do fall:
But with thy strength drive them abroad,
and so consume them all.
12 For their ill words and lying tongue
confound them in their pride:
Their wicked oaths, with lies and wrong,
let all the world deride.
13 Consume them in thy wrath, O Lord,
that nought of them remain:
That men may know thro'out the world
that Jacob's God doth reign.
14 At evening they return apace,
as dogs they grin and cry:
Thro'out the streets in ev'ry place,
they run about and spy.
15 They seek about for meat alway,
but let them not be fed:
Nor find a house wherein they may
be bold to put their head.
16 But I will shew thy strength abroad,
thy goodness I will praise:
For thou art my defence and God,
in time of need always.
17 Thou art my strength, thou hastime
O Lord, I sing to thee: (said,
Thou art my fort, my fence and aid,
a loving God to me.

P S A L. LX. J. H.

O Lord, thou didst us clean forsake,
and scatter us abroad:
Such great displeasure thou didst take,
return to us, O God.
2 Thy might did move the Land so sore,
that it in sunder brake:
The health thereof, O Lord, restore,
for it doth bow and quake.
3 With heavy things thou plaguest thus
the people that are thine:
And thou hast given unto us
a drink of deadly wine.
4 But yet to such as fear thy name,
a banner thou dost shew:

That they may triumph in the same,
because thy word is true.

5 So that thy might may keep and save
the folk that serveth thee:

That they thy help at hand may have
O Lord, grant this to me.

6 The Lord did speak from his own place,
this was his joyful sound:

I will divide Sechem by pace,
and mete out Succoth's ground.

7 Gilead is given to my hand,
Manasse mine beside:

Ephraim the strength of all my land,
my law doth Judah guide.

8 In Moab I will wash my feet,
o'er Edom call my shoe:

And thou, Philistia, ought'st to seek
to me for favour too.

9 But who will bring me at this tide
unto the city strong?

Or who to Edom will me guide,
so that I go not wrong?

10 Lord, wilt not thou, who didst forsake
thy folk, their land and coasts?

Our wars in hand thou would not take
nor go forth with our hosts.

11 Give aid, O Lord, and us relieve
from them that us disdain:

The help that hosts of men can give,
is all but weak and vain.

12 But thro' our God we shall have might
to take great things in hand:

He will tread down, and put to flight
all those that us withstand.

PSALM LXI. J. H.

REGARD, O Lord, for I complain,
and make my suit to thee:

Let not my words return in vain,
but give an ear to me.

2 From out the coasts and utmost parts
of all the earth I cry:

In grief and anguish of my heart,
to thee, O God most high.

3 I on the rock of thy great pow'r,
my woful mind repose:

Thou art my hope, and fort, and tow'r
my fence against my foes.

4 Within thy tent I long to dwell,
there ever to abide:

Under thy wings I know right well
I shall me safely hide.

5 The Lord doth my desire regard,
and doth fulfil the same:

With riches great will he reward
all those that fear his name.

6 The king shall he in health maintain,
and so prolong his days:

That he from age to age may reign,
with honour great always.

7 That he may have a dwelling place
before the Lord alway:

O let thy mercy, truth and grace
defend him from decay,

8 And then, O Lord, I ever will
sing praise unto thy name:

That all my vows I may fulfil,
and daily pay the same.

PSALM LXII. J. H.

MY soul to God shall give good heed,
and him alone attend:

Because my health and hope to speed
doth whole on him depend.

2 For he alone is my defence,
my rock, my health, and aid:

He is my stay, and no pretence
shall make me much dismay'd.

3 O wicked folk, how long will ye
use craft? sure ye must fall:

For as a rotten hedge ye be,
and like a tottering wall.

4 Whom God doth love, ye seek always
to put him to the worse:

You love to lie, with mouth ye praise,
and yet your heart doth curse.

5 Yet still my soul doth whole depend
on God my chief desire:

From all ill feats me to defend,
none but him I require,

6 He is my rock, my fort and tow'r,
my health is of his grace:

He doth support me, that no pow'r
can move me out of place.

7 My glory and salvation doth
on him alone depend:

He is my strength, my stay, my wealth,
and still doth me defend.

8 O put your trust in him alway,
ye folk with one accord:

Pour out your hearts to him, and say,
our trust is in the Lord.

9 The sons of men deceitful are,
on balance but a sleight:

With things most vain do them compare
for they can hold no weight.

10 Trust not in wrong and robbery,
let vain delights be gone:

Thy riches flow in suddenly,
set not your hearts thereon.

11 The Lord long since one thing did tell,
which here to mind I call:

He spake it oft, I heard it well,
That He alone doth all.

12 And that thou, Lord, art good and
thy mercy dorth exceed:

So that all forts with thee shall find
according to their deed.

PSALM LXIII. T. S.

O God, my God, I early seek
to come to thee in haste:

For why? my soul and body both,
do thirst of thee to taste.

2 And in the barren wilderness,
where waters there are none,

My flesh is parch'd for thought of thee,
for thee I wish alone.

3 That I might see yet once again
thy glory, strength and might:

As I was wont it to behold
within thy temple bright.

4 For why, thy mercies far surmount
this life, and wretched days:

My lips therefore shall give to thee,
due honour, laud and praise.

5 And whilst I live I will not fail
to worship thee alway:

And in thy name I will lift up
my hands when I do pray.

6 My soul is as with marrow fill'd,
which is both fat and sweet:

My mouth therefore shall sing such songs
as are for thee most meet.

7 When in my bed I think on thee,
and in the wakeful night:

I under covert of thy wings
rejoice with great delight.

8 My soul doth closely stick thee,
thy right hand is my pow'r:

And those that seek my soul to slay
death shall them soon devour.

9 The sword shall them devour each one,
their carcasses shall feed

The hungry foxes which do run
their prey to seek at need:

10 The king and all men shall rejoice,
that do profess God's word:

For liars mouths shall then be stopp'd,
and all their ways abhor'd.

PSALM LXIV. J. H.

O Lord, unto my voice ear,
when I complain and pray:

And rid my life and soul from fear
of foes that threat to slay,

2 Defend me from that sort of men
which in deceit do lurk:

And from the frowning face of them
who all ill feats do work:

3 Who whet their tongues as we have
men whet and sharp their swords:

And shoot abroad their arrows keen,
I mean most bitter words.

4 They privily do shoot their shaft,
the upright man to hit:

The innocent to strike by craft,
they care or fear no wit.

5 A wicked word they have decreed,
in council thus they cry,

To use deceit, let us not dread,
for none can it espy.

6 Which way to hurt, they talk and muse
all times within their heart:

They all consult what feats to use,
each doth invent his part.

7 But yet all this shall not prevail,
when they think least thereon:

God with his dart shall sure assail,
and wound them every one.

8 Their crafts and their ill tongues withal
shall work themselves such blame:

That they who then behold their fall,
shall wonder at the same.

9 And all that see shall know right well
that God this thing hath wrought:

And praise his wondrous works, and tell
what he to pass hath brought.

10 Yet shall the just in God rejoice,
still trusting in his might:

So shall they joy, with mind and voice,
whose hearts are pure and right.

PSALM LXV. J. H.

THY praise alone, O Lord, doth reign
in Sion thy own hill:

Thy vows to thee they do maintain,
and promises fulfil:

2 For that thou doth their pray'rs still
and dost thereto agree:

The people all, both far and near,
with trust shall come to thee:

3 Our wicked life so far exceeds,
that we shall fall therein:

But, Lord, forgive our great misdeeds,
and purge us from our sin.

4 The man is blest whom thou doth chuse
within thy court to dwell:

Thy house and temple he shall use,
with pleasures that excel.

5 Of thy great justice hear, O God,
our health of thee doth rise:

The hope of all the earth abroad,
and the sea-coast likewise.

6 With strength thou art beset about,
and compass'd with thy pow'r:

The mak'it the mountains strong and
to stand in ev'ry show'r,

7 The swelling seas thou do assauge,
making them very still:

Thou dost restrain the peoples rage,
and rule them at thy will.

8 The folk that dwell thro' out the earth
shall dread thy signs, O Lord,
Morning and evening, with great mirth,
send praises up to thee.
9 When that the earth is chapt and dry,
and thirsteth more and more,
Then with thy drops thou dost supply,
and much increase her store.

10 The flood of God doth overflow,
and so doth cause to spring
The feed and corn which men do sow,
for he doth guide the thing.

11 With rain thou doth her furrows fill,
whereby her crops do fall;
The drops on her thou dost distil,
and bless her fruit withal.

12 Thou deck'st the earth of thy good
with fair and pleasant crop:
The clouds distil their dews apace,
great plenty they do drop.

13 Whereby the desert shall begin
full great increase to bring;
The little hills shall joy therein,
much fruit in them shall spring.

14 In places plain the flocks shall feed,
and cover all the earth;
The vales with corn shall so exceed,
that they shall sing with mirth.

P S A L. LXXVI. T. S.
YE men on earth, in God rejoice,
with praise set forth his name;
Extol his might with heart and voice,
give glory to the same.

2 How wonderful, O Lord, say ye,
in all thy works thou art!
Thy foes for fear shall seek to thee,
full sore against their heart.

3 All men that dwell on earth thro' out,
shall praise the name of God;
The land whereof the earth about
is shew'd, and set abroad.

4 All folk come forth, behold and see
what things the Lord hath wrought;
Mark well the wondrous works that he
for man to pass hath brought.

5 He laid the sea like heaps on high,
therein a way he had;
On foot to pass, both fair and dry,
whereof their hearts were glad.

6 His might doth rule the world alway,
his eyes all things behold;
All such as will him disobey,
by him shall be controul'd.

7 Ye people give unto our God
due laud and thanks alway:
With joyful voice declare abroad,
and sing unto him praise.

8 Who doth endure our soul with life,
and it preserve withal;
He stays our feet so that no strife,
can make us slip or fall.

9 The Lord doth prove our deeds with fire,
whether they do abide:
As workmen do, when they desire
to have their metals try'd.

10 Altho' thou dost us suffer long
in prison to be cast;
And there with chains and fetters strong,
to lie in bondage fast.

The Second Part.
11 Altho' I say, thou suffer men
on us to ride and reign;
Tho' we thro' fire and water run
with very grief and pain:

12 Yet sure thou dost of thy good grace,
dispose it to the best;

Bring us out into a place
to live in wealth and rest.
13 Unto thy house resort will I
to offer and to pray;
And there will I myself apply
my vows to thee to pay.

14 The vows that with my mouth
in all my grief and smart
I make,
The vows, I say, which I did make
in anguish of my heart.

15 Burnt-offerings I will give to thee
of Oxen fat, and fawn;
Yea, this my sacrifice shall be
of bullocks, goats, and lambs.

16 Come forth, and hearken here full
all ye that fear the Lord;
What he for my poor soul hath done,
To you I will record.

17 Full oft I call to mind his grace,
this mouth to him doth cry;
And thou my tongue, make speedy pace
to praise him joyfully.

18 But if I feel my heart within
in wicked work rejoice;
Or if I have delight in sin,
God will not hear my voice.

19 But surely God my voice hath heard,
and what I do require;
My pray'r also he doth regard,
and granteth my desire.

20 All praise to him that hath not put
nor cast me out of mind;
Nor yet his mercy from me put,
which I do ever find.

P S A L. LXXVII. T. S.
HAVE mercy on us, Lord,
and grant to us thy grace;

To shew to us, do thou accord
the brightness of thy face;
That all the earth may know
the way to godly wealth.

2 And all the nations here below
may see thy saving health;
3 Let all the world, O God,
give praise unto thy name.

And let the people all abroad,
extol and laud the same.
4 Thro' out the world so wide,
let all rejoice with mirth.

For thou with truth and right doth guide
the nations of the earth;
5 Let all the world, O God,
give praise unto thy name.

And let the people all abroad,
extol and laud the same.
6 Then shall the earth increase
great store of fruit shall fall:

And then our God, the God of peace,
shall ever bless us all.
7 God shall us greatly bless,
and then both far and near,

The folks which all the earth possess,
of him shall stand in fear.
P S A L. LXXVIII. T. S.
LET God arise, and then his foes
will turn themselves to flight:

His enemies for fear shall run,
and scatter out of sight.
8 And as wax melts before the fire,
and wind blows smoke away.

So in the presence of the Lord,
the wicked shall decay.
9 But righteous men, before the Lord
shall heartily rejoice;

They shall be glad and merry all,
and cheerful in their voice;

Sing praises, sing praises unto the Lord
who rideth on the sky;
Extol the strength of his arm;
and him still magnify.

The same is he that is above
within his holy place;
The father is of fathers,
and judge of widows' case.

6 Houses and inns both he gives
unto the comforters;
He bringeth the blind out of their
and rebels to disciples.

7 When thou didst sit at the foot
th' Egyptians from a serpent;
And broughtst them thro' the wilderness,
which was both wide and long.

8 The earth did quake, the heav'ns did
great thunder-claps were heard;
Mount Sinai also moved was,
when Isr'el's God appear'd.

9 Thy heritage with drops of rain
abundantly was water'd;
And if to be barren was,
by thee it was refresh'd.

10 The chosen flock doth there remain,
thou hast prepar'd that place;
And for the poor thou dost provide,
of thy especial grace.

The Second Part.
11 God will give women causes just,
to magnify his name;
When as his people triumphs make,
and purchase mighty fame.

12 Puissant kings, for all their pow'r,
shall see and take the foil;
And women which remain at home,
shall help to part the spoil.

13 And tho' ye were as black as pots,
your hue shall pass the dove;
Whole wings and feathers seem to have
silver and gold above.

14 When in this land God shall triumph
o'er kings both high and low;
Then shall it be like Salmon hills,
as white as is the snow.

15 Tho' blasphemous be a fruitful hill,
and in height others pass;
Yet Zion, God's most holy hill,
doth far excel in grace.

16 Why teap ye thus, ye hills most high,
and thus in pride do swell?
The hill of Zion God doth love,
and there will ever dwell.

17 God's army twenty thousand is
of angels great and strong;
The Lord also in Sinai
is present them among.

18 Thou didst, O Lord, ascend on high,
and captive led'st them all;
Who in times past thy chosen flock
in bondage did inhale.

19 Thou hast received gifts for men,
even for thy enemies;
Unto the end that God the Lord
might dwell with them likewise.

20 Now praised be the Lord, for that
he pours on us such grace;
From day to day he is the God
both of our health and peace.

The Third Part.
21 He is the God from whom alone
salvation we obtain;
He is the God by whom we scape
all dangers, death and pain.

22 And he shall wound the head of all
his enemies also;

The heart of man is full of wickedness, till he be purged from iniquity: and his thought is evil, because he hath despised the law.

23 From before the Lord, and from his eyes, my people and my sheep are hid: and all my own iniquities have been hid from him.

24 And make them as a snare in blood, of those that have my voice: the tongue of dogs shall be lifted with licking of the Lord.

25 They shall say unto the Lord, O God, unto their own disgrace: O God, how thou hast despised them: within thy holy place.

26 The fingers go before with joy, the minstrels make no stay: and in the midst the damels do with timbrels sweetly play.

27 Now in the congregations thou, O Israel, praise the Lord: And Jacob's whole posterity give thanks with one accord.

28 Their chief was little Benjamin, but Judah made their hearts glad: With Zabulon and Nephthali, who dwell about their coast.

29 Thy God hath sent forth strength for thee, O God, make firm and sure the thing that thou hast wrought in us, for ever to endure.

30 Then in thy temple, O Lord, and in thy own Jerusalem, praise thee with one accord.

The Fourth Part.

31 Yea, and strange kings by us subdued shall do like in those days: For unto thee they shall present their gifts of laud and praise.

32 He shall destroy the spear-mens ranks, the calves and bulls of might: And make them tribute pay, and daunt all such as dare to fight.

33 Then shall the lords of Egypt come and presents with them bring: The Moors also stretch out their hands to God their Lord and King.

34 Therefore ye kingdoms of the earth, give praise unto the Lord: Sing psalms to God with one consent, thereto let all accord.

35 For he doth hide, and ever did, above the heav'ns most bright: And by his fearful thunder claps men may well know his might.

36 Therefore the strength of Israel ascribe to God on high: Whose might and power doth far extend above the cloudy sky.

37 O God, thy holiness and power is dread for evermore: The God of Israel gives us strength, therefore his name adore.

P S A L M. LXXIX. 9. H.

Save me, O Lord, and that with speed, because the waters do so very nigh my soul proceed, and enter therein.

2 I sink full deep in mire and clay, where I can feel no ground: And in deep waters, where I may most suddenly be drown'd.

3 With crying I am weary, lo, my throat is hoarse and dry: My light doth fail, looking all for help to God on high,

My foes that guileless do oppress my soul, with lies are led: In number, sure they are no less than hairs upon my head.

3 Tho' for no cause they vex me sore, they prosper and are glad: They do compel me to restore the things I never had.

4 What I thro' my simplicity have done, Lord, thou canst tell: And all my faults in privacy to thee are known full well.

5 O God of hosts, defend and stay: all those that trust in thee: Let no man doubt or shrink away, for ought that chaunce may send.

8 It is for thee, and for thy sake that I do bear this blame: In spite to thee they would me make to hide my face for shame.

9 My mother's sons, my brethren all, reject me with disgrace: And as a stranger they me call, they will not know my face.

10 Unto thy house such zeal I bear, that it doth vex me much: Their checks and taunts at thee to hear, my very heart doth touch.

The Second Part.

11 Tho' I do fast my flesh to shame, yea, if I weep and moan: I am reproached for the same by scornful ev'ry one.

12 If I for grief and pain of heart in sackcloth use to walk: Reproachfully they it pervert, thereof they jest and talk.

13 Both high and low and all the throng that sit within the gate, of me they talk and prate.

14 They that sit in the gate, with spite against me all decree: The drunkards that in wine delight, do make their songs of me.

15 But unto thee, O Lord, I pray, that when it pleaseth thee: For thy great truth thou wilt away send down thine aid to me.

16 Pluck thou my feet out of the mire, from drowning do me keep: From such as owe me wrath and ire, and from the waters deep.

17 Lest with the waves I should be drown'd and depth my fall devour: And lest the pit should me confound and shut me in her power.

18 O Lord of hosts, to me give ear, as thou art good and kind: And as thy mercy is most dear, Lord, have me in thy mind.

19 And do not from thy servant hide, nor turn thy face away: I am oppress'd on ev'ry side, in haste give ear, I pray.

20 O Lord, unto my soul draw nigh, the same with aid repose: Because of their great tyranny, acquit me from my foes.

The Third Part.

21 That I abide rebuke and shame, thou know'st, and thou canst tell: For that seek and work the same, thou seest them all full well.

22 When with reproach they break my name, help I vain would see: (hears,

But find no friends to save my name, nor none to comfort me.

23 But is my near they gave me gall, too cruel for to think: And gave me in my thirst withal strong vinegar to drink.

24 Lord, turn their table to a snare, to take themselves therein: And when they think full well to fare, then trap them in their gin.

25 And let their eyes be dark and blind, that they may nothing see: Bow down their backs and let them find themselves in thral to be.

26 Pour out thy wrath as hot as fire, that it on them may fall: Let thy displeasure in thine ire take hold upon them all.

27 As deserts dry their house disgrace, their seed do thou expel: That none thereof possess their place, nor in their tents once dwell.

28 If thou dost strike the man to shame, on him they lay full sore: And if that should wound the same, they seek to hurt him more.

29 Then let them heap up mischief still, since they are all pervert: That of thy favour and good will they never have a part.

30 And raise them clean out of thy book of life, of hope, and trust: That for their names they never look in number of the just.

The Fourth Part.

31 Tho' I, O Lord, with pain and grief have been full sore oppress'd: Thy help shall give me such relief, that all shall be redress'd.

32 That I may give thy name the praise that doth to thee belong: I will extol the same always with a thanksgiving song.

33 Which is more pleasant unto thee, such mind thy grace hath born: Than either ox or calf can be, that hath both hoof and horn.

34 When simple folk do this behold, it shall rejoice them sure: All ye that seek the Lord, your life for ever shall endure.

35 For why? the Lord of hosts doth hear the poor when they complain: His prisoners are to him full dear, he doth not them disdain.

36 Wherefore the sky and earth below, the sea, with flood and stream: His praise they shall declare and show, with all that live in them.

37 For sure our God will Sion save, and Judah's cities build: Much folk possession there shall have, her street shall all be fill'd.

38 His servants seed shall keep the same, all ages out of mind: And there all they that love his name, a dwelling-place shall find.

P S A L M. LXXX. 9. H.

O God to me take heed, I help of thee require: O Lord of hosts, with haste and speed help me, I thee desire.

2 With shame confound them all, that seek my soul to spill: Let them be turned back and fall, that think and wish me ill.

3 Let them rewarded be
with infamy and shame,
Who when harm happens unto me
do triumph in the same:
4 But let them joyful be
in thee with joy and wealth:
Who only trust and seek to thee,
and to thy saving health.

5 That they may say always,
in mirth and one accord:
All glory, honour, laud and praise
be given to the Lord.
6 But I am weak and poor,
come, Lord, thy aid I lack;
Thou art my stay and help, therefore
make speed and be not slack.

P S A L. LXXI. 7. H.

MY Lord my God, in all distress
my hope is whole in thee:
Then let not shame my soul oppress,
nor once take hold on me.
2 As thou art just, defend me, Lord,
and rid me out of dread:
Give ear, and to my suit accord,
and send me help at need.

3 Be thou my rock, to whom I may
for aid all times resort:
Thy promise is to help away,
thou art my fence and fort.

4 Save me, my God, from wicked men,
and from their strength and pow'r:
From folk unjust, and also them
that cruelly devour.

5 Thou art my stay whereon I rest,
thou Lord of hosts art he:
Even from my youth I thought it best
still to depend on thee.

6 Thou hast me kept even from my birth,
and I thro' thee was born:
Whereof I will thee praise with mirth,
both evening and at morn.

7 As to a monster seldom seen,
much folk about me throng:
But thou art now, and still hast been
my fence and aid most strong.

8 Wherefore my mouth for ever shall
be filled with thy praise:
Also my tongue shall never fail
to honour thee always.

9 Refuse me not, O Lord, I pray,
when age my limbs doth take:
And when my strength doth waste away,
do not my soul forsake.

10 Among themselves my foes inquire
to take me thro' deceit:
And they against me do conspire,
that for my soul lay wait.

The Second Part.

11 Lay hands upon him now, they said,
for God from him is gone:
Dispatch him quick, for to his aid
most sure there cometh none.

12 Do not withdraw thyself away,
O Lord, when need shall be:
But that in time of grief I may
have speedy help from thee.

13 With shame confound and overthrow
all those that seek my life:
Suppress them with rebuke also
that fain would work me strife.

14 But I will patiently abide
thy help at all assays:
Still more and more, each time and tide,
I will set forth thy praise.

15 My mouth thy justice shall accord
that daily help doth send:

For thy great benefits, O Lord,
no numbers have nor end.

16 Yet will I go and seek for one,
with thy good help, O God,
The saving health of thee alone
to shew and set abroad.

17 For of my youth thou tookst the care
and dost instruct me still:
Therefore thy wonders to declare
I have great mind and will.

18 And as in youth from wanton rage
thou didst me keep and stay,
Forfake me not in my old age,
and when my head is grey.

The Third Part.

19 That I thy strength and might may
to them that now be here:
And that our seed thy pow'r may know
hereafter many year.

20 O Lord, thy justice doth exceed,
thy doings all may see:
Thy works are wonderful indeed,
oh, who is like to thee?

21 Thou mad'st me feel affliction fore,
and yet thou didst me save:
Yea, thou didst help and me restore,
and took'st me from the grave.

22 And thou my honour dost increase,
my dignity maintain:
Yea, thou dost make all grief to cease,
and comfort'st me again.

23 Therefore thy faithfulness to praise
I will with viol' sing:
My harp shall sound thy laud always,
O Isr'els holy King.

24 My mouth will joy with pleasant voice,
when I shall sing to thee:
Also my mouth shall much rejoice,
for thou hast set me free.

25 My tongue thy righteousness shall
I daily speak it will:
For grief and shame doth them confound
that seek to work me ill.

P S A L. LXXII. 8. H.

LORD, give thy judgments to the king,
therein instruct him well:
And with his son in ev'ry thing,
Lord, let thy justice dwell.

2 That he may govern uprightly,
and rule thy folk with right:
And so defend with equity,
the poor that have no might.

3 And let the mountains that are high,
unto thy folk give peace:
Let little hills also apply,
in justice to increase.

4 That he may help the weak and poor,
with aid, and make them strong:
And to destroy for evermore,
all those that do them wrong.

5 And then from age to age shall they
regard and fear thy might:
So long as sun doth shine by day,
or else the moon by night.

6 Lord, make the king unto the just,
like rain to fields new mown:
And I ke to drops that lay the dust,
refreshing land new sown.

7 The just shall flourish in his days,
and all shall be at peace:
Until the moon shall cease always
to change, waste, or increase.

8 He shall be Lord, and have command
from shoar to shoar thro'out:
And from the floods within the land,
thro' all the earth about.

9 The people that in deserts dwell,
shall kneele to him full of awe:
And all his foes that do rebel,
the earth and dust shall awe.

10 The lords of all the cities also
great gifts to him shall bring:
Arabia, and Saba's kings,
give many a costly thing.

The Second Part.

11 All kings shall seek with one accord
in his good grace to stand:
And all the people of the world,
obey at his command.

12 For he the needy sore doth save,
that unto him do call:
Also the simple folk that have
no help of man at all.

13 He taketh pity on the poor,
that are with need oppress:
He doth preserve them evermore,
and bring their souls to rest.

14 He shall redeem their souls from dread,
from fraud, from wrong, and might:
Also their blood that he shall shed,
is precious in his sight.

15 But he shall live, and they shall bring
to him of Saba's gold:
He shall be honour'd as a king,
and daily be extoll'd.

16 The mighty mountains of his land,
of corn shall bear such throng:
That it like cedar trees shall stand
in Libanus full long.

17 Their cities also well shall speed,
the fruits thereof surpassing store:
In plenty it shall so exceed,
and spring as green as grass.

18 For ever they shall praise his name,
while that the sun is light:
And think them happy thro' the same,
all folk shall bless his might.

19 Praise ye the Lord of hosts, and sing
to Isr'els God each one:
For he doth ev'ry wondrous thing;
yea, he himself alone.

20 And blessed be his holy name,
all times eternally:
Let all the earth still praise the same;
Amen, Amen, say I.

P S A L. LXXIII. 9. S.

TRuly the Lord is very good
and kind to Isr'el:
And to all such as safely keep
their conscience pure and well.

2 But as for me I almost slip,
my feet began to slide:
Before that I was well aware
my steps did turn aside.

3 For when I saw such foolish men,
I grudg'd with great disdain:
That wicked men all things should have
without turmoil and pain.

4 They never suffer pains nor grief,
as if death should them smite:
Their bodies are full stout and strong
and ever in good plight.

5 Always free from adversity,
and ev'ry sad event:
With other men they take no part
of plague or punishment.

6 Therefore presumption doth embrace
their necks as doth a chain:
They are ev'n wrapt as in a robe,
with rapine and disdain.

7 They are so fed, that ev'n with fat
their eyes oft-times our start:

And as for worldly goods they have more than can with their hearts hold.
 8 Their life is more licentious, and they boast much with their tongues.
 How they the poor and simple have oppressed with great wrong.
 9 They set their mouths against the heavens and do the Lord blaspheme.
 They proudly boast of worldly things, no one do they esteem.
 10 God's people often do turn back to see their prosperous estate.
 And almost drink the self same cup, and talk at the same rate.

The Second Part.

11 How can it be that God, say they, should know, or understand these worldly things, since wicked men be lords of sea and land?
 12 For we may see how wicked men in riches still increase.
 Rewarded well with worldly goods, and live in rest and peace.
 13 Then why do I so carefully from wickedness refrain?
 And wash my hands in innocence, and cleanse my heart in vain?
 14 And suffer scourges every day, as subject to all blame.
 And every morning from my youth, I do sustain rebuke and shame.
 15 Now I had almost said as they, mistaking my estate:
 But then I should thy children judge, as most unfortunate.
 16 Then I bethought me how I might this matter understand.
 But yet the labour was too great for me to take in hand.
 17 Until the time I went into thy holy place, and then I understood right perfectly the end of all these men.
 18 Namely, how that thou settest them upon a slippery place:
 And at thy pleasure and thy will, thou dost them soon deface.
 19 Then all men muse at that strange to see how suddenly (sight, they do consume, perish, and come to endless misery.
 20 Much like a dream when one awakes so shall their wealth decay:
 Their famous names in all mens sight shall fail and pass away.

The Third Part.

21 Yet thus my heart was grieved then, my mind was much oppressed:
 So simple, I so ignorant, ev'n as it were a beast.
 22 Nevertheless, by my right hand, thou hold'st me always fast:
 And with thy counsel shalt me guide, to glory at the last.
 23 What thing is there that I can wish, but thee in heav'n above?
 And in the earth there's nothing is like thee that I can love.
 24 My flesh and spirit both do fail, but God will me restore:
 For of my heart he is the strength and portion evermore.
 25 But, lo, all such as thee forsake, thou shalt destroy each one:
 And those that trust in any thing, saving in thee alone.

26 Therefore will I draw near unto God, and ever with him dwell.
 In God alone I put my trust, his wonders I will tell.
 P S A L. LXXIV. J. H.
WHY art thou, Lord, so long from us in all this danger deep?
 Why dost thy anger kindle thus at thy own pasture sheep?
 12 Lord, call thy people to thy thought, which have been thine so long:
 The which thou hast redeem'd and from bondage sore and strong, (brought
 13 Have m'nd therefore, and think upon, remember it full well.
 Thy pleasant place, thy mount Zion, where thou wast wont to dwell.
 14 Lift up thy feet, and come in haste, and all thy foes deface:
 Who now at pleasure rob and waste within thy holy place.
 15 Amidst the congregations all, thy foes do roar, O God:
 They set as signs on every wall, banners display'd abroad.
 16 As men with axes hew down trees, that on the hills do grow:
 So shine the bills and swords of these within thy temple now.
 17 The ceiling fine, and carved boards, with all the goodly stones,
 With axes, hammers, bills, and swords, they beat them down at once.
 18 Thy places they consume with flame, their rage doth so abound:
 The house appointed to thy name, they raze even to the ground.
 19 And thus they say within their heart, dispatch them out of hand:
 Then burn them up in every part, God's houses thro' the land.
 10 Yet thou no sign of help dost send, our prophets all are gone,
 To tell when our plague shall end, among us there is none.
 11 How long, Lord, shall thy enemies thus boldly thee defame?
 Shall they for evermore blaspheme, thy great and holy name?
 12 Why dost thou thy right hand withhold from us so long away?
 Out of thy bosom pluck it forth, with speed thy foes to slay.

The Second Part.

13 O God, thou art our King and Lord, and evermore hast been:
 Yea, thy good grace without the world for our great help is seen.
 14 The seas that are so deep and dead, thy might did make them dry:
 And thou didst break the serpent's head, that he therein did die.
 15 Yea thou didst break the heads of whales that are most fell:
 And gav'st them to the folks to eat that in the deserts dwell.
 16 Thou mad'st a spring with streams to flow from rocks both hard and high:
 Thy mighty hand hath made likewise deep rivers to be dry.
 17 Both day and night also are thine, by thee they were begun:
 And thou likewise prepared hast the light of moon and sun.
 18 Thou didst appoint the ends and coasts of all the earth about.

Both summer heats and winter frosts, thy hand hath found them out.
 19 Think on, O Lord, no time forget, thy foes that thee defame:
 And how the foolish folks are set, to rail upon thy name.
 20 Deliver not the soul, O Lord, of thy own turtle dove
 Into their hands, but help afford, the poor whom thou dost love.
 21 Regard, O Lord, thy covenant, behold our misery:
 All the dark places of the earth are full of cruelty.
 22 Let not the simple men therefore, be turned back with shame:
 But let the needy evermore give praise unto thy name.
 23 Arise, O Lord, and plead thy cause against thy enemies:
 Who daily do reject thy laws, and them with scorn despise.
 24 The voice forget not of thy foes, for the presumption high,
 Is more and more increased of those that hate thee spitefully.

P S A L. LXXV. J. H.

TO thee O God, I will give thanks, we will give thanks to thee,
 Since thy name is so near, declare thy wondrous works will we
 2 I will uprightly judge, when gett'st convenient time I may:
 The earth is weak, and all therein, but I her pillars stay.
 3 I did to the mad people say, deal not so furiously:
 And unto the ungodly ones, lift not your horns so high.
 4 I said unto them, set not up your raised horns on high:
 And see that with stiff neck you do not speak presumptuously.
 5 For neither from the eastern part, nor from the west likewise,
 Nor from forsaken wilderness, promotion doth arise.
 6 But God who rules both heav'n and the righteous Judge alone:
 It's he that puts one down, and sets another in the throne.
 7 For why? a cup of mighty wine, is in the hand of God:
 And all the mixture of the same, himself will pour abroad.
 8 As for the lees, and filthy dregs that do remain of it,
 The wicked of the earth shall drink and suck them every whit.
 9 But I will talk of God always, and his great name adore
 And will not cease to celebrate his praise for evermore.
 10 In funder break the horns of all ungodly men will I:
 But then the horn of righteous men shall be exalted high.

P S A L. LXXVI. J. H.

TO all that now in Judah dwell, the Lord is clearly known
 His name is great in Israel, a people of his own.
 2 At Salem he hath pitch'd his tent, to tarry there a space
 In Zion also he is bent to fix his dwelling place.

And there he brake both shaft and bow,
the sword, the spear, and shield:
His enemies did overthrow
in battel in the field.

4 Thou art most worthy honour, Lord,
more might in thee doth lie,
Than in the strongest in the world,
that rob on mountains high.

5 But now the proud are spoil'd thro'
and they are fallen asleep:

Thro' men of war no help can be,
themselves they could not keep.

6 At thy rebuke, O Jacob's God,
when thou didst them reprove,
As half asleep their chariots stood,
no horsemen once did move.

7 For thou art dreadful, Lord, indeed,
what man the courage hath
To bide thy sight, and doth not dread
when thou art in thy wrath?

8 When thou dost make thy judgments
from heaven unto the ground, (heard
Then all the earth full fore afraid,
in silence shall be found.

9 And that when thou, O God, dost stand
in judgment for to speak,
To save th' afflicted of the land,
that feeble are and weak.

10 The fury that in man doth reign
shall turn unto thy praise:
Hereafter, Lord, do thou restrain
their wrath and threats always.

11 Make vows, and pay them to our God,
ye folk that nigh him be:
Bring gifts all ye that dwell abroad,
for dreadful sure is he.

12 For he doth take both life and might
from princes great of birth:
And full of terror is his fight
to all the kings on earth.

P S A L. LXXXVII. 7. H.

I With my voice to God did cry,
who lent a gracious ear:
My voice I lifted up on high,
and he my suit did hear.

2 In time of grief I fought to God,
by night no rest I took:
But stretch'd my hands to him abroad,
my soul comfort forsook.

3 When I to think on God intend,
my trouble then is more:
I spake but could not make an end,
my breath was stop'd so fore.

4 Thou dost my eyes so hold from rest,
that I always awake:
With fear I am so fore oppress'd,
my sleep does me forsake.

5 The days of old in mind I cast,
and oft do think upon
The times and ages that are past,
full many years ago.

6 By night my songs I call to mind,
once made thy praise to show:
And with my heart much talk I find,
my spirits search to know.

7 Will God, say I, at once for all
cast off his people thus,
So that henceforth no time he shall
be friendly unto us?

8 What is his goodness quite decay'd,
and passed clean away?
Or is his promise now delay'd,
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?

Or shall his wrath increase so hot,
his mercies to withhold?

10 At last, I say, this surely is
my own infirmity?
But his right-hand can help all this,
and change it speedily.

The Second Part.

11 I will regard and think upon
the working of the Lord:
And all his wonders past and gone
I gladly will record.

12 Yea, all his works I will declare,
and what he did devise:
To tell his facts I will not spare,
and all his counsels wise.

13 Thy works, O Lord, are all upright
and holy all abroad:
What one hath strength to match the
of thee, the Lord our God? (might

14 Thou art a God that dost forth show
thy wonders ev'ry hour:
And so dost make the people know
thy virtue and thy power.

15 And thy own folk thou dost defend
with an out-stretched arm:
Those that from Jacob did descend
and Joseph's seed from harm.

16 The waters, Lord, perceived thee,
the waters saw thee well:
And they for fear away did flee,
the depths on trembling fell.

17 The clouds that were both thick and
did rain full plentifully: (black,
The thunder in the air did crack,
thy shafts abroad did fly.

18 Thy thunder in the air was heard,
the lightnings from above,
With flashes great made men afraid,
the earth did quake and move.

19 Thy ways within the sea do lie,
thy paths in waters deep:
Yet none can there thy steps espy,
nor know thy paths to keep.

20 Thou led'st thy folk upon the land
as sheep on ev'ry side:

By Moses and by Aaron's hand
thou didst them safely guide.

P S A L. LXXXVIII. 7. H.

Attend my people to my law,
and to my words incline:
My mouth shall speak strange parables,
and sentences divine;

2 Which we ourselves have heard and
even of our fathers old: (learn'd
And which for our instruction them
our fathers have us told.

3 Because we should not keep it close
from them that after came:
Who should God's mighty power declare,
and wondrous works proclaim.

4 To Jacob he commandment gave
how Israel should live:
Willing our fathers should the same
unto their children give.

5 That they and their posterity,
that were not sprung up then,
Should have the knowledge of thy laws,
and teach it their children:

6 That they may have the better hope
in God that is above:
And not forget to keep his laws,
and his commands in love.

7 Not being as their fathers, who
rebelled in God's sight;
And would not frame their wicked hearts
to know their God aright.

8 How went the sons of Ephraim
their neighbours for to spoil?
Shooting their darts in day of war,
and yet receiv'd the spoil?

9 For why, they did not keep with God
the covenant that was made:
Nor yet would walk or lead their lives
according as he said:

10 But put into oblivion
his counsel and his will:
And all his works magnificent
which he declared still.

The Second Part.

11 What wonders to our fore-fathers
did he himself disclose,
In Egypt land within the field
that call'd is Thaneos!

12 He did divide and part the sea,
thro' which he made a way
For them to pass, and on a heap
the waters made to stay.

13 He led them secret in a cloud
by day when it was bright:
And in the night when it was dark,
with fire he gave them light.

14 He clave the rocks in wilderness,
and gave the people drink:
As plentiful as when the deeps
do flow up to the brink.

15 He drew forth rivers out of rocks,
that were both dry and hard:
In such abundance that no floods
to them might be compar'd.

16 Yet for all this, against the Lord
their sin they did increase:
And did provoke the most Highest
to wrath in wilderness.

17 And in their hearts they tempted God,
like people of mistrust:
Requiring such a kind of meat
as served to their lust.

18 Yea, they against him spake, and thus
their boldness did expels:
Can God prepare a table in
this barren wilderness?

19 Behold he smote the stony rock,
and floods forthwith did flow:
But can he now give to his folk
both bread and flesh also?

20 When God heard this he waxed wroth
with Jacob and his seed:
His indignation also did
against Israel proceed.

The Third Part.

21 Because they did not faithfully
believe, and hope that he
Could always help and succour them
in their necessity.

22 Wherefore he did command the clouds,
forthwith they brake in sunder:
And rain'd down Manna for to eat,
a food of mighty wonder.

23 When earthly men with angels food
did plentifully feast:
He made the east-wind blow away,
and brought in the south-west.

24 He rain'd down flesh as thick as dust,
and fowls as thick as sand:
Which he did cast amidst the place
where all their tents did stand.

25 Then did they eat exceedingly,
and all men had their fills:
Yet more and more they did desire
to serve their lust and wills:

26 But as the meat was in their mouths,
his wrath upon them fell,

And shew the strength of all their youth,
and choice of Israel.

27 Yet sell they to their wond'ed sin,
and still they did him grieve:

For all the wonders that he wrought,
they would nor him believe.

28 Their days therefore he short'ed, and
did make their honour vain:

Their years did waste and pass away
with terror and with pain.

29 But ever when he plagued them,
they fought him speedily:

Remembring that he was their strength,
their help, and God most high.

30 Tho' with their mouth they nothing
but flatter with the Lord:

And with their tongues and in their hearts
dissembled every word.

The Fourth Part.

31 For why? their hearts were nothing
to him, nor what he said:

Nor yet to keep or to perform
the covenant he made.

32 Yet was he still so merciful
when they deserv'd to die,

That he forgave them, and would not
them utterly destroy.

33 Yea, many times he stay'd his wrath,
and did not them surprize:

And would not suffer that his whole
displeasure should arise.

34 Considering they were but flesh,
or like to wind and rain,

Passing away, and never doth
return and come again.

35 How often in the wilderness
did they the Lord provoke?

How did they move and stir him up
to plague them with his stroke?

36 Yet did they turn again to sin,
and tempt him very soon:

Prescribing to the mighty God
what things they would have done.

37 Nor thinking of his mighty hand,
nor of the day when he

Deliver'd them out of the hand
of the fierce enemy:

38 Nor how he wrought his miracles
(as they themselves beheld)

In Egypt, and the wonders that
he did in Zoan field.

39 Nor how he turned by his pow'r
their waters into blood:

That no man might receive his drink
at river or at flood.

40 Nor how he sent them swarms of flies,
which did them sore annoy:

And fill'd their country full of frogs,
which did their land destroy.

The Fifth Part.

41 Nor how he did their fruits unto
the caterpillar give:

And of the labour of their hands
locusts did them deprive.

42 With hail stones he destroy'd their
so that they all were lost:

And likewise all their sycamores
he did consume with frost.

43 With hail-stones also once again
the Lord their cattle smote:

And all their flocks and herds likewise
with thunderbolts full hot.

44 He cast upon them his fierce wrath,
and indignation sore;

Amongst them evil angels sent,
which troubled them yet more.

45 Then to his wrath he made a way,
and spared not the least;

But gave unto the pestilence
the man as well as beast.

46 He smote also all the first-born
that up in Egypt came:

And all the chief of men and beasts
within the tents of Ham.

47 But as for his own people he
did them preserve and keep;

And carry'd them thro' wilderness,
even like a flock of sheep.

48 Without all fear, both safe and sound,
he brought them out of thrall;

Whereas their foes with rage of seas
were overwhelmed all.

49 And brought them out into the coasts
of his own holy land;

Even to the mount which he had got
by his strong arm and hand.

50 And there cast out the heathen folk,
and did the land divide;

And in their tents he set the tribes
of Israel to abide.

51 Yet for all this the God most high
they mov'd and tempted still;

And would not keep his testament,
nor yet obey his will.

52 But as their fathers turned back,
even so they went astray;

Much like a bow that will not bend,
but slip and start away.

The Sixth Part.

53 And griev'd him with their hill altars,
with offerings and fire;

And with their idols grievously
provoked him to ire.

54 For which his wrath began again
to kindle in his breast;

The wickedness of Israel
he did so much detest.

55 The tabernacle he forsook
of Silo where he was

Right conversant with earthly men,
even as his dwelling-place.

56 Then suffer'd he his might and power
in bondage for to be,

And gave the honour of his ark
unto the enemy.

57 And did commit them to the sword,
wroth with his heritage;

Their young men were consum'd with fire,
maids had no marriage.

58 And with the sword the priests also
did perish ev'ry one;

And not a widow left alive
their death for to bemoan.

59 Then did the Lord awake as one
whom sleep could not confine:

And like a mighty giant that
refresh'd is with wine.

60 With em'rods in the hinder parts
his enemies he smote;

And put them into such a shame,
as should not be forgot.

61 The tent and tabernacle he
of Joseph did refuse;

Also the tribe of Ephraim
he would in no wise chuse.

62 But he the tribe of Judah chose,
that he therein might dwell:

Ev'n the most noble mount Zion,
which he did love so well.

63 And there he did his temple build,
both sumptuously and sure;

Like as the earth which he hath made
for ever to endure.

64 Then chose he David him to serve
his people for to keep:

Whom he took up and brought away,
even from the folds of sheep.

65 From following the ewes with young,
the Lord did him advance,

To feed his people Israel,
and his inheritance.

66 Thus David with a faithful heart
his flock and charge did feed;

And prudently with all his pow'r
did govern them indeed.

P S A L. LXXIX. S. H.

O God, the Gentiles do invade
thy heritage to spoil;

Jerusalem a heap is made,
thy temple they defile.

2 The bodies of thy saints most dear,
abroad to birds they cast;

The flesh of them that do thee fear,
the beasts devour and waste.

3 Their blood thro'out Jerusalem
as waters spilt they have:

So that there is not one of them
to lay their dead in grave.

4 Thus are we made a laughing-stock
almost the world thro'out;

The enemies at us do mock
which dwell our coasts about.

5 How long, O Lord, wilt thou retain
thy anger and thy rage!

And shall thy wrath and jealousy
not any more assuage?

6 Upon those people pour the same
who did thee never know:

The realms which call not on thy name,
consume and overthrow.

7 For they have got the upper hand,
and Jacob's seed destroy'd;

His habitation and his land
they have laid waste and void.

8 Bear not in mind our former faults,
with speed some pity show;

And aid us, Lord, in our assaults,
for we are weak and low.

The Second Part.

9 O God, that giv'st all health and grace,
on us declare the same;

Weigh not our works, our sins deface,
for honour of thy name.

10 Why should the wicked thus alway,
to us a people dumb,

In thy reproach rejoice, and say
where is their God became?

11 Require, O Lord, as thou see'st good,
before our eyes in sight,

Of all these folk thy servants blood,
which they spilt in despite.

12 Receive into thy sight in haste,
the clamours, grief and wrong,

Of such as are in prison call,
and bound in irons strong.

13 Thy force and strength to celebrate,
Lord set them out of band;

Who unto death are destinate,
and in their foes strong hand.

14 The nations which have been so bold
as to blaspheme thy name,

Into their laps do thou seven-fold
repay again the same.

15 So we thy flock and pasture sheep
will praise thee evermore,

PSALM LXXX, LXXXI, LXXXII, LXXXIII.

And teach all ages how to keep
for thee like praise in store.

PSAL. LXXX. *Y. H.*

THou shepherd that dost Israel keep,
give ear and take good heed,
Who leadest Joseph like a sheep,
and dost him watch and feed.

2 And thou, O Lord, whose seat is set
on cherubims most bright,
Shew forth thyself, and do not let
send down thy beams of light.

3 Before Ephraim and Benjamin,
Manasses in like wise,
To shew thy pow'r do thou begin;
come help us, Lord, arise.

4 Direct our hearts by thy good grace,
convert us unto thee:
Shew us the brightness of thy face,
and then full safe are we.

5 Lord God of hosts, of Israel
how long wilt thou delay?
And 'gainst thy folk in anger swell,
and wilt not hear them pray?

6 Thou dost them feed with sorrows deep,
their bread with grief they eat;
And drink the tears that they do weep,
in measure full and great.

7 Thou hast made us a very strife
to those that dwell about:
Which much doth please our enemies,
they laugh and jest it out.

8 O take us, Lord, unto thy grace,
convert our hearts to thee:
Shew forth to us thy joyful face,
and we full safe shall be.

9 From Egypt, where it grew not well,
thou brought'st a vine full dear:
The heathen folk thou didst expel,
and thou didst plant it there.

10 Thou didst prepare for it a place,
and set its root so fast,
That it did grow and spring apace,
and fill'd the land at last.

The Second Part.

11 The hills were cover'd round about,
with shade that from it came:
Also the cedars strong and stout,
with branches of the same.

12 Why then didst thou her walls destroy?
her hedge pluckt up thou hast:
That all the folk that pass thereby,
the same do spoil and waste.

13 The bear out of the wood so wild,
doth dig and root it out:
The furious beasts out of the field
devour it all about.

14 O Lord of hosts return again,
from heav'n do thou look down:
Behold and with thy help sustain
thy vineyard overthrow'n.

15 Thy pleasant vine, thy Israel,
which thy right hand hath set:
The same which thou didst love so well,
O Lord do not forget.

16 They lop and cut it off apace,
they burn it down with fire,
And through the frowning of thy face
we perish in thine ire.

17 Let thy right hand be with me now,
whom thou hast kept so long:
And with the son of man, whom thou
to thee hast made so strong.

18 And so when thou hast set us free,
and saved us from shame:
Then will we never fall from thee,
but call upon thy name.

19 O Lord of hosts, through thy good
convert us unto thee:

Behold us with a pleasant face,
and then full safe are we.

PSAL. LXXXI. *Y. H.*

BE light and glad, in God rejoice,
who is our strength and stay:
Be joyful, and lift up your voice
to Jacob's God alway.

2 Prepare your instruments most meet,
some joyful Psalm to sing:
Strike up with harp and lute so sweet,
on ev'ry pleasant string.

3 Blow as it were in the new moon,
with trumpets of the best:
As it is used to be done
at any solemn feast.

4 For this is unto Israel
a statute which was made

By Jacob's God, and must full well
be evermore obey'd.

5 This clause with Joseph was decreed,
when he from Egypt came,
That as a witness all his seed
should still observe the same.

6 When God himself had so prepar'd
to bring him from that land:
Whereas the speech which he had heard,
he did not understand.

7 I from his shoulder took, saith he,
the burden clean away,
And from the furnace set him free,
from burning brick of clay.

8 When thou in grief didst cry and call,
I helpt thee speedily;
And I did answer thee withal
in thunder from on high.

9 Yea, at the waters of discord
I did thee tempt and prove:
Where thou the anger of the Lord
with murmuring didst move.

10 Hear, O my people Israel,
what I do promise thee,
Regard and mark my words full well,
if thou wilt cleave to me.

The Second Part.

11 Thou shalt no god in thee reserve,
of any land abroad:

And in no wise bow to or serve
a strange and foreign god.

12 I am the Lord thy God, and I
from Egypt set thee free:
Then ask of me abundantly,
and I will give it thee.

13 But yet my people would not hear
my voice when that I spake:
And Israel would not obey,
but did me quite forsake:

14 Then I did leave them to their will
in hardness of their heart:
To walk in their own counsels still,
themselves they did pervert.

15 O that my people would have heard
the words that I did say,
And Israel with due regard
had walked in my way!

16 I should have soon destroy'd their foes
and brought them down full low:
And turn'd my hand against all those
that fought their overthrow.

17 And they that at the Lord did rage,
as liars should be found:

But for his folk, their time and age
should with great joys be crown'd.

18 I would have fed them with the crop
and finest of the wheat;

And made the rock with honey drop,
that they their fill might eat.

PSAL. LXXXII. *Y. H.*

AMong the princes, men of might,
the Lord himself doth stand:
To plead the cause of truth and right,
with judges of the land.

2 How long, saith he, will you proceed
false judgment to award?

Why have you partially agreed
the wicked to regard?

3 Whereas of right you should defend
the fatherless and weak:
And when the poor man doth contend,
in judgment justly speak.

4 If ye be wise, defend the cause
of poor men in their right:
And rid the needy from the claws
of tyrants force and might.

5 They will not learn nor understand,
but still in darkness go:
All the foundations of the land
are out of course also.

6 I had decreed assuredly
as gods to take you all:

Children also of the most high,
for love I did you call.

7 But notwithstanding ye shall die
as men, and so decay:
O tyrants, you destroy will I,
and pluck you quite away.

8 Up Lord, and let thy strength be known,
and judge the world with might:
For why all nations are thy own,
to take them as thy right.

PSAL. LXXXIII. *Y. H.*

DO not, O God, refrain thy tongue,
in silence do not stay:
With hold not, Lord, thyself so long,
and make no more delay.

2 For why, behold thy foes, and see
how they do rage and cry:
And those that bear a hate to thee,
hold up their heads on high.

3 Against thy folk they use deceit,
and craftily enquire:
For thine elect to lie in wait,
in council they conspire.

4 Come on, say they, let us expel
and pluck these folk away:
So that the name of Israel
may utterly decay.

5 They all conspire within their hearts,
how they may thee withstand:
Against the Lord to take a part
they are in league and band.

6 The tents of all the Edomites,
the Ishmaelites likewise,
The Hagarens and Moabites,
their plots do still devise.

7 Gebal and Ammon do likewise
with Amalek conspire:
The Philistines against thee rise,
with them that dwell at Tyre.

8 Assur is also join'd to them
in their conspiracy:
And is become a fence and aid
to Lot's posterity.

9 As thou didst to the Midianites,
to serve them, Lord, each one:
To Jabin and to Sisera,
beside the brook Kison.

10 Whom thou in Endor didst destroy,
and waste them through thy might:
That they like dung on earth did lie,
and that in open sight.

PSALM LXXXIV, LXXXV, LXXXVI, LXXXVII.

The Second Part.

- 11 Make them now and their lords appear like Zeb and Oreb then,
As Zeba and Zalmunna were, the kings of Midian.
- 12 Who said, Let us thro'out the land in all their coasts abroad,
Possess and take into our hand the fair houses of God.
- 13 Turn them, O God, with storms so as wheels that have no stay : (fast,
Or like the chaff which men do cast with winds to fly away.
- 14 Like as the fire with rage and fume the mighty forest spills :
And as the flame doth quite consume the mountains and the hills :
- 15 So let the tempest of thy wrath upon their necks be laid :
And of thy wind and stormy breath, Lord make them all afraid.
- 16 Lord bring them all, I thee desire, to such rebuke and shame,
That it may cause them to enquire, and learn to seek thy name.
- 17 And let them daily more and more to shame and slander fall :
And in rebuke and obloquy confound and sink them all,
- 18 That they may know and understand thou art the God most high :
And that thou dost with mighty hand the world rule constantly.

PSAL. LXXXIV. J. H.

HOW pleasant is thy dwelling place,
O Lord of hosts to me !
The tabernacles of thy grace,
how pleasant Lord they be !
2 My soul doth long full sore to go
into thy courts abroad :
My heart and flesh cry out also
for thee the living God.
- 3 The sparrows find a room to nest,
and save themselves from wrong ;
The swallow also hath a nest
wherein to keep her young.
- 4 These birds full nigh thy altar may
have place to sit and sing :
O Lord of hosts, thou art always
my only God and King.
- 5 O they be blessed that may dwell
within thy house always :
For they all times thy facts do tell,
and ever give thee praise.
- 6 Yea, happy sure likewise are they,
whose stay and strength thou art :
Who to thy house do mind the way,
and seek it in their heart.
- 7 As they go through the vale of tears,
they dig up fountains still :
That as a spring it all appears,
and thou their pits dost fill.
- 8 From strength to strength they go full
no faintness there shall be : (fast,
And so the God of gods at last
in Lion they do see.
- 9 O Lord of hosts to me give heed,
and hearken to my cry :
And let it through thine ears proceed,
O Jacob's God most high.
- 10 O God, our shield, of thy good grace,
regard, and so draw near :
Regard, O Lord ; behold the face
of thy anointed dear.

- 11 For why? within thy courts one day
is better to abide,
Than other where to keep or stay
a thousand days beside.
- 12 Much rather had I keep a door
within the house of God,
Than in the tents of wickedness
to settle my abode.
- 13 For God the Lord light and defence,
will grace and worship give :
And no good thing will he with-hold
from them that purely live.
- 14 O Lord of hosts, that man is blest,
and happy sure is he,
That is persuaded in his breast
to trust all times in thee.

PSAL. LXXXV. J. H.

THOU hast been merciful indeed,
O Lord, unto thy land :
For thou restored'st Jacob's seed
from thralldom by strong hand.
- 2 The wicked ways that they were in,
thou didst them clean remit :
And thou didst hide thy peoples sin,
full close thou cover'dst it.
- 3 And thou thy anger didst assuage,
that all thy wrath was gone :
And so didst turn thee from thy rage,
with them to be at one.
- 4 O God, our help, do thou convert
thy people unto thee :
Put all thy wrath from us apart,
and angry cease to be.
- 5 Shall thy fierce anger never end,
but still be pour'd on us ?
And shall thy wrath itself extend
unto all ages thus ?
- 6 Wilt thou not rather turn again
and quicken us, that we
And all thy folk that yet remain,
may glad and joyful be ?
- 7 O Lord, on us do thou declare,
thy goodness to our wealth :
Shew forth to us, and do not spare
thy aid and saving health.
- 8 I'll hear what God the Lord doth say :
to his he speaketh peace :
And to his saints, that never they
return to foolishness.
- 9 For why? his help is still at hand
to such as do him fear :
Whereby great glory in our land
shall dwell and flourish there.
- 10 For truth and mercy there shall meet
in one to take their place ;
And peace shall justice with kiss greet,
and there they shall embrace.
- 11 Truth from the earth shall spring apace,
and flourish pleasantly :
So righteousness shall shew her face,
and look from heaven most high.
- 12 Yea, God himself doth take in hand
to give us each good thing :
And through the coasts of all the land
the earth her fruit shall bring.
- 13 Before his face shall justice go,
much like a guide or stay :
He shall direct his steps also,
and keep them in the way.

PSAL. LXXXVI. J. H.

LORD, bow thy ear to my request,
and hear me speedily ;
For with great pain and grief oppress'd,
full poor and weak am I.

- 2 Preserve my soul, because my ways
and doings holy be :
And save thy servant, O my God,
that puts his trust in thee.
- 3 Thy mercy upon me express,
and me defend alway :
For thro' the day I do not cease
to thee, O Lord, to pray.
- 4 Comfort thy servant's soul, I pray,
that now with pain is pin'd :
For unto thee I do always
lift up my soul and mind.
- 5 For thou art good and bountiful,
and of thy gifts art free :
Also thy mercy plentiful
to all that call on thee.
- 6 O Lord, likewise when I do pray,
regard and give an ear :
Mark well the words that I do say,
all my petitions hear.
- 7 In time when trouble doth me move,
to thee I do complain :
For why? I know and well do prove,
thou answer'st me again.
- 8 Among the gods, O Lord, is none
with thee to be compar'd :
And none can do as thou hast done,
the like hath not been heard.

The Second Part.

- 9 The Gentiles and the people all,
whom thou didst make and frame,
Before thy face on knees shall fall,
and glorify thy name.
- 10 For why? thou art so much of might,
all power is thy own :
Thou workest wonders still in sight,
for thou art God alone.
- 11 O teach me, Lord, thy way, and I
shall in thy truth proceed :
O join my heart to thee so nigh,
that I thy name may dread.
- 12 To thee I will give thanks and praise,
O Lord, with all my heart :
And glorify thy name always,
because my God thou art.
- 13 For why? thy mercy shew'd to me
is great, and doth excel :
Thou sett'st my soul at liberty
out from the lowest hell.
- 14 O Lord, the proud against me rise,
and heaps of men of might :
They seek my soul, and in no wise
will have thee in their sight.
- 15 Thou, Lord, art merciful and kind,
but very slow to wrath :
Thy goodness is full great I find,
thy truth no measure hath.
- 16 O turn to me, and mercy show,
thy strength to me apply :
O help and save thy servant now,
thy handmaid's son am I.
- 17 On me some sign of favour show,
that all my foes may see,
And be ashamed, because that thou
dost help and comfort me.

PSAL. LXXXVII. J. H.

THAT city shall full well endure,
her ground-work still doth stay
Upon the holy hills full sure,
it can no time decay.
- 2 God loves the gates of Sion best,
his grace doth there abide :
He loves them more than all the rest
of Jacob's tents beside.

3 Full glorious things reported be
in Sion and abroad :
Great things, I say, are said of thee,
thou city of our God,
4 On Rahab I will cast an eye,
and bear in mind the same ;
To Babylon also apply,
and them that know thy Name.

5 Lo, Palestine and Tyre also,
with Ethiopie likewise :
A people old, full long ago,
were born and there did rise.
6 Of Sion they shall say abroad,
that divers men of fame
Have there sprung up, and the high God
hath founded fast the same.

7 In their records to them it shall
by him be made appear,
Of Sion, that the chief of all
had his beginning there.
8 The trumpeters, with such as sing,
there in great plenty be.
My mountains and my pleasant springs
are all contain'd in thee.

P S A L. LXXXVIII. *Y. H.*

Lord God of health, the hope and stay
thou art alone to me :
I call and cry throughout the day,
and all the night to thee.
2 O let my pray'r with speed ascend
unto thy sight on high :
Incline thine ear, O Lord, attend
and hearken to my cry.

3 For why? with woe my heart is fill'd,
and doth in trouble dwell :
My life and breath do almost yield,
and draweth nigh to hell.

4 I am esteem'd as one of them
that in the pit do fall :
And made as one among those men
that have no strength at all.

5 As one among the dead and free
from things that here remain :
It were more ease for me to be
with them the which are slain.

6 As those that lie in grave, I say,
whom thou hast clean forgot :
The which thy hand hath cut away,
and thou regard'st them not.

7 Yea, like to one shut up full sure
within the lowest pit :
In darksome place, and all obscure,
and in the depth of it.

8 Thy anger and thy wrath likewise,
full fore on me do lie :
And all thy storms against me rise,
my soul to vex and try.

9 Thou putt'st my friends far off from me,
and mak'st them hate me fore :
I am shut up in prison fast,
and can come forth no more.

10 My sight doth fail thro' grief and woe,
I call to thee, O God,
Throughout the day my hands also
to thee I stretch abroad.

The Second Part.

11 Dost thou unto the dead declare
thy wondrous works of fame ?
Shall dead again to life repair,
and praise thee for the same ?

12 Or shall thy loving kindness, Lord,
be shewed in the grave :
Or shall with them that are destroy'd,
thy truth and honour save ?

13 Shall they that lie in dark full low
see all thy wonders great ?

Or there shall they thy justice know,
where men all things forget ?

14 But I, O Lord, to thee alway
do cry and call apace :
My prayer also e'er it be day,
shall come before thy face.

15 Why dost thou, Lord, abhor my soul,
in grief that seeketh thee ?
And now, O Lord, why dost thou hide
thy face away from me ?

16 I am afflicted, dying still,
from my youth many year,
Thy terrors which do work me ill,
with troubled mind I bear.

17 The furies of thy wrathful rage
full fore upon me lie :
Thy terrors they do not assuage,
but press me heavily.

18 All day they compass me about,
as waters at the tide :
And all at once with streams full great
beset me on each side.

19 Thou settest far from me my friends,
and lovers ev'ry one :
Yea, and my old acquaintance all
out of my sight are gone.

P S A L. LXXXIX. *Y. H.*

To sing the mercies of the Lord,
my tongue shall never spare :
My mouth from age to accord
thy truth for to declare.

2 For I have said that mercy shall
for evermore endure :

Thy faithfuls in the heav'ns all
is 'Rabli'h'd firm and sure.

3 With mine elect, faith God, have I
a faithful cov'nant made :
And sworn to David solemnly,
having to him thus said :

4 Thy seed for ever I will stay,
and 'stablish it full fast :
And still uphold thy throne alway
from age to age to last.

5 The heavens do shew with joy and mirth
thy wondrous works, O Lord :
Thy saints within thy church on earth
thy faith and truth record.

6 Who with the Lord is equal then
in all the clouds abroad ?

Among the sons of gods or men,
what one is like our God ?

7 God in assembly of the saints
is greatly to be dread ;

And over all that dwell about
in rev'rence to be had.

8 Lord God of hosts, in all the world
what one is like to thee ?

On ev'ry side, most mighty Lord,
thy truth is seen to be.

9 The rage and fury of the sea
thou rulest at thy will :

And when the waves thereof arise,
thou mak'st them calm and still.

10 And Egypt, Lord, thou hast subdu'd,
thou hast destroy'd it quite :

Thy foes thou closely hast pursu'd,
and scatter'd thro' thy might.

The Second Part.

11 The heav'ns are thine, and still have
likewise the earth and land : (been,

The world and all that is therein,
thou foundedst with thy hand.

12 Both north and south, the east and west,
thyself did make and frame,

Both Tabor mount, and Hermon hill,
rejoice and praise thy name.

13 Thy arm is strong and full of power,
all might therein doth lie :
The strength of thy right-hand each hour
thou liftest up on high.

14 In righteousness and equity
thou hast thy seat and place :

Mercy and truth are fill with thee,
and go before thy face.

15 That folk is blest that knoweth right
the joyful sound, O God :

For in the favour of thy sight
they walk full safe abroad.

16 And in thy name throughout the day
they greatly do rejoice,

And thro' thy righteousness have they
a pleasant fame and noise.

17 For why? their glory, strength and
in thee only doth lie :

And thy goodness which hath us staid,
shall lift our horn on high.

18 Our strength that doth defend us well,
the Lord to us doth bring :

The Holy One of Israel
he is our guide and king.

19 Sometimes thy holy will to men
in visions thou didst show,

And thus didst say unto them then,
thy mind to make them know ;

20 A man of might I have erect
your king and guide to be :

And set him up, whom I elect
among the folk to me.

The Third Part.

21 My servant David I appoint
to rule my people well :

And with my holy oil anoint
him king of Israel.

22 For why? my hand is ready still
with him for to remain ;

And with my arm also I will
him strengthen and sustain.

23 The enemies shall not oppress,
they shall not him devour ;

Nor shall the sons of wickedness
on him have any pow'r.

24 His foes likewise I will destroy
before his face in sight ;

Those that hate him I will annoy,
and strike them with my might.

25 My truth and mercy shall likewise
upon him ever lie ;

And in my name his horn shall rise,
and be exalted high.

26 His kingdom I will set to be
upon the sea and land ;

Also the running floods shall he
embrace with his right hand.

27 He shall depend with all his heart
on me, and thus shall say,

My father, and my God thou art,
my rock, my health and stay.

28 As my first-born I will him take
of all on earth that springs ;

His might and honour shall surmount
above all earthly kings.

29 My mercy shall be with him still,
as I myself have told :

My faithful cov'nant to him fulfil,
my promise I will hold.

30 Also his seed I will sustain
for ever strong and sure,

So that his seat shall still remain
while heaven and earth endure.

The Fourth Part.

31 If that his sons forsake my law,
and so begin to swerve ;

And of thy judgments have no awe,
and will not them observe:
32 Or if they do not use aright,
my laws for them prepar'd,
But set all my commandments light,
and will not them regard;
33 Then with the rod will I begin
their doings to amend;
And so will scourge them for their sin
whenever they offend.
34 But yet my mercy and goodness
I will not take away
From him, nor let my faithfulness
in any wise decay.
35 But sure my cov'nant I will hold,
with all that I have spoke:
No word the which my lips have told
shall alter or be broke.
36 Once sware I by my holiness,
and that perform will I:
With David I shall promise keep,
to him I will not lie.
37 His seed for evermore shall reign,
also his throne of might:
As does the sun, it shall remain
for ever in my sight.
38 And as the moon within the sky,
for ever standeth fast,
A faithful witness from on high,
so shall his kingdom last.
39 But, Lord, thou dost him now reject,
and put him in great fear;
Yea, thou art wroth with thine elect,
thy own anointed dear.
40 Thy cov'nant with thy servant made,
thou hast quite overthrow'n:
And down upon the ground hast laid
and cast his royal crown.

The Fifth Part.

41 His hedges thou hast overthrow'n,
his walls destroy'd quite round:
All his strong holds hast beaten down
and level'd with the ground.
42 That he is fore destroy'd and torn
of comers by throughout:
And so is made a mock and scorn
to them that dwell about.
43 Thou their right hand hast arm'd with
that him so fore annoy: (power
And all his toes that him devour,
lo, thou hast made to joy.
44 His sword's edge thou dost take away
that should his toes withstand:
To him in war no victory
thou giv'st, nor upper-hand.
45 His glory thou dost also waste,
his throne, his joy, and mirth,
By thee is overthrow'n and cast
full low upon the earth.
46 Thou hast cut off and made full short
his youth and joyful days:
And rais'd of him an ill report,
to his shame and dispraise.
47 How long away from me therefore,
for ever wilt thou turn!
And shall thy anger evermore
like fire consume and burn?
48 O call to mind, remember then,
my time consumeth fast:
Why hast thou made the sons of men
as things in vain to waste?
49 What man is he that liveth, and
death never thinks to see?
Or from the grave's devouring hand
shall he his soul set free?

50 Where is, O Lord, thy great goodness,
so oft declar'd before:
Which by thy truth and righteousness
to David thou hast swore?
51 Thy great rebukes to mind I call
that on thy servants lie;
The railings of the people all,
born in my breast have I.
52 Wherewith, O Lord, thine enemies
blasphemed have thy name:
The steps of thy anointed one
they cease not to defame.
53 All praise be given unto thee,
O God the Lord most high:
From this time forth for ever more,
Amen, Amen, say I.
P S A L M. XC. 3. H.

THOU Lord, hast been our sure defence,
our place of ease and rest:
In all times past, yea, so long since,
as cannot be express'd.
2 Before was made mountain or hill,
the earth and world abroad:
From age to age, and always still,
for ever thou art God.
3 Thou grindest men thro' grief and pain,
to dust or clay, and then
Thou unto them dost say again,
return ye sons of men.
4 The lasting of a thousand years,
what is it in thy sight?
As yesterday it doth appear,
or as a watch by night.
5 So soon as thou dost scatter them,
then is their life and trade
E'en as a sleep, or like the grass,
whose beauty soon doth fade.
6 Which in the morning shines full bright,
but fadeth suddenly:
And is cut down before the night,
all wither'd, dead, and dry.
7 For thro' thy anger we consume,
our might is much decay'd:
And of thy fervent wrath, O Lord,
we are full fore afraid.
8 The wicked works that we have wrought,
thou set'st it before thine eye:
Our privy faults, yea, all our thoughts
thy countenance doth spy.
9 For thro' thy wrath our days do waste,
thereof doth nought remain:
Our years consume as doth a blast,
and are not call'd again.
10 The time of our abode on earth
is threescore years and ten:
But if we come to fourscore years,
our life is grievous then.

The Second Part.

11 For of this time the strength and chief
we dote so much upon,
Is nothing else but pain and grief,
and we as blasts are gone.
12 What man doth know what power and
what might thy anger hath?
Or in his heart who doth thee fear,
according to thy wrath?
13 Instruct us, Lord, to know and try
how long our days remain:
That so we may our hearts apply
true wisdom to attain.
14 Return, O Lord, how long wilt thou
in thy great wrath proceed?
Shew favour to thy servants now,
and help them at their need.
15 Refresh us with thy mercy soon,
then shall we joyful be:

All times as long as life doth last,
in heart rejoice will we:
16 As thou hast plagued us before,
now also make us glad:
And for the years wherein full sore
affliction we have had.
17 O let thy work and pow'r appear,
and on thy servant light:
And shew unto thy children dear,
thy glory and thy might.
18 Lord, let thy grace and glory stand
on us thy servants thus:
Confirm the works we take in hand,
and prosper them to us.

P S A L M. XCI. 3. H.

HE that within the secret place
of God most high doth dwell,
Under the shadow of his grace
he shall be safe and well.
2 Thou art my hope and my strong hold,
I to the Lord will say:
My God he is, in him will I
my whole affiance stay.
3 He shall defend thee from the snare,
the which the hunter laid:
And from the deadly plague and care
whereof thou art afraid.
4 And with his wings shall cover thee,
and keep thee safely there:
His faith and truth thy fence shall be,
as sure as shield and spear.
5 So that thou never shalt have cause
to fear or be affright,
For all the shafts that fly by day,
or terrors of the night.
6 Nor of the plague that privily
doth walk in darkness fast:
Nor yet of that which doth destroy,
and at noon-day doth waste.
7 Yea, at thy side as thou dost stand,
a thousand dead shall be:
Ten thousand more at thy right-hand,
and yet shalt thou be free.
8 But thou shalt see it for thy part,
thy eyes shall well regard:
According unto their desert
the wicked have reward.
9 For why? O Lord, I only rest,
and fix my hope on thee:
In the most High I put my trust,
my sure defence is he.
10 No evil thou shalt need to fear,
with thee I shall go well:
No plague shall ever once come near
the house where thou dost dwell.
11 For why? unto his angels all
with charge commanded he,
That still in all his ways they shall
preserve and prosper thee.
12 And in their hands shall bear thee up,
still waiting thee upon:
Lest that thy foot should happen for
to dash against a stone.
13 Upon the lion thou shalt go,
the adder fell and long:
On the young lions tread also,
with dragons stout and strong.
14 Because he set his love on me,
I'll save him by my might:
And him advance, because that he
doth know my name aright.
15 When he for help to me doth cry,
an answer I will give:
And from his grief take him will I
in glory for to live.

16 With length of days and years I will
him fully satisfy:
and also my salvation still
shew him assuredly.

P S A L. XCII. *Y. H.*

IT is a thing both good and meet,
to praise the highest Lord,
And to thy name, O thou most high,
to sing with one accord.

2 To shew the kindness of the Lord
before the day be light,
And to declare his truth abroad
when it doth draw to night.

3 Upon ten stringed instruments,
on lute and harp so sweet:
With all the mirth you can invent,
of instruments most meet.

4 For thou hast made me to rejoice
in things wrought by thee,
That I have joy in heart and voice,
thy handy-works to see.

5 O Lord, how glorious and how great
are thy works round about!
So deeply are thy counsels set,
that none can find them out.

6 The man unwise cannot tell how
this work to pass to bring:
And fools also are most unfit
to understand this thing.

7 When as the wicked at their will
like grass do spring full fast:
And when they flourish in their ill,
they suddenly shall waste.

8 But thou art mighty, Lord most high,
and thou dost reign therefore,
In glory and great majesty,
both now and evermore.

9 Behold, O Lord, thy enemies
shall be destroy'd away:
And all that work iniquity
shall perish and decay.

10 But thou, like as an unicorn,
shall lift thy horn on high:
With fresh and new prepared oil,
anointed king art thou.

11 And of my foes, before my eyes,
shall see the fall and shame:
Of all that do against me rise,
my ears shall hear the same.

12 The righteous flourish shall on high
as palm-trees bud and blow;
And as the cedars multiply
in Libanus that grow.

13 For they are planted in the place
and dwelling of our God:
Within his courts they spring apace,
and flourish all abroad.

14 And in their age much fruit shall bring,
most pleasant to be seen:
And also shall both bud and spring
with boughs and branches green.

15 To shew that God is good and just,
and upright in his will:
He is my rock, my hope and trust,
in him there is no ill.

P S A L. XCIII. *Y. H.*

THE Lord doth reign, and clothed is
with majesty most bright,
And to declare his strength likewise
hath girt himself with might.

2 The Lord also the earth hath made,
and shaped it most sure;
No might can make it move or fade,
at stay it doth endure.

3 Before the world was made or wrought,
thy seat was set before:

Beyond all time that can be thought,
thou hast been evermore.

4 The floods, O Lord, the floods do rise,
they roar and make a noise:
The floods, I say, did enterprize,
and lifted up their voice.

5 Yea, tho' the storms arise in fight,
tho' seas do rage and swell,
The Lord is strong and more of might,
for he on high doth dwell.

6 O Lord, thy testimonies great
are very sure: therefore
Doth holiness become thy seat
and house for evermore.

P S A L. XCIV. *Y. H.*

O Lord, thou dost revenge all wrong,
vengeance belongs to thee:
Since then it doth to thee belong,
declare that all may see.

2 Set forth thyself, for thou of right
the earth dost judge and guide:
Reward the proud and men of might,
according to their pride.

3 How long shall wicked men bear sway,
with lifting up their voice?
Shall proud and wicked men away
thus triumph and rejoice?

4 How long shall they with brags burst
and proudly take their fill;
Shall they rejoice that be so stout,
whose works are ever ill?

5 Thy flock, O Lord, thy heritage,
they spoil and vex full sore:
Against thy people they do rage
till daily more and more.

6 The widows which are comfortless,
and strangers they destroy;
They slay the children fatherless,
and none doth put them by.

7 And when they take these things in
this talk they have of thee, (hand,
Can Jacob's God this understand?
tush, no, he cannot see.

8 O folk unwise, and people rude,
some knowledge now discern;
Ye fools among the multitude,
at length begin to learn.

9 The Lord who made the ear of man,
he needs of right must hear;
He made the eye, all things must then
before his sight appear.

10 The Lord doth all the world correct,
and make them understand:
Shall he not then your deeds detect?
how can ye 'scape his hand?

The Second Part.

11 The Lord doth know the heart of man,
and sees the same full plain:
And he his very thoughts doth scan,
and findeth them but vain.

12 But, Lord, that man is happy sure,
whom thou dost keep in awe:
And thro' correction dost procure
to teach him in thy law.

13 Whereby he shall in quiet rest,
in time of trouble sit:
When wicked men shall be suppress'd,
and fall into the pit.

14 For sure the Lord will not refuse
his people for to take:
His heritage whom he did chuse,
he will no time forsake.

15 Until that judgment be decreed
to justice to convert:
That all may follow her with speed,
that are of upright heart.

16 But who upon my part will stand
against the curst train?

O, who shall rid me from their hand,
that wicked works maintain?

17 Except the Lord had been my aid,
my enemies to quell,
My soul and life had now been laid
almost as low as hell.

18 When I did say, my foot doth slide,
before that I could call,
Thy mercy, Lord, most ready was
to save me from the fall.

19 When with myself I mused much,
and could no comfort find:
Then, Lord, thy goodness did me touch,
and that did ease my mind.

20 Wilt thou accustom, Lord, thyself
with wicked men to sit,
Who with pretence instead of law,
much mischief do commit?

21 For they consult against the life
of righteous men and good:
And in their counsels they are ripe
to shed the guiltless blood.

22 But yet the Lord is unto me
a sure and strong defence,
To him I flee, because he is
my strength and confidence.

23 And he shall cause their mischiefs all
themselves for to annoy:
And in their malice they shall fall,
our God shall them destroy.

P S A L. XCV. *Y. H.*

O Come let us lift up our voice,
and sing unto the Lord;
In him our rock of health rejoice,
let us with one accord.

2 Yea, let us come before his face,
to give him thanks and praise:
In singing psalms unto his grace,
let us be glad always.

3 For why? the Lord, he is no doubt
a great and mighty God:
A king above all gods throughout,
in all the world abroad.

4 The secrets of the earth so deep,
and corners of the land:
The tops of hills that are most steep,
he hath them in his hand.

5 The sea and waters all are his,
for he the same hath wrought:
The earth and all that therein is,
his hand hath made of nought.

6 Come let us bow and praise the Lord,
before him let us fall:
And kneel to him with one accord,
the which hath made us all.

7 For why? he is the Lord our God,
for us he doth provide:
We are his flock, he doth us feed;
his sheep, and he our guide.

8 To day if ye his voice will hear,
then harden not your heart:
As ye with grudging many year
provok'd him in desert.

9 Whereas your fathers tempted me,
my power for to prove;
My wondrous works when they did see,
yet still they would me move.

10 Twice twenty years they did me grieve,
which caused me to say,
They err in heart, and not believe,
they have not known my way.

11 Wherefore I swear, when that my
was kindled in my breast, (wrath
That

That they should never tread the path
that leadeth to my rest.

PSAL XCVI. 7. H.
SING ye with praise unto the Lord,
new songs with joy and mirth:
Sing unto him with one accord,
all people of the earth.

2 Yea, sing unto the Lord always,
praise ye his holy name:
Declare and shew from day to day,
salvation by the same.

3 Among the heathen all declare
his honour round about:
To shew his wonders do not spare
in all the world thoroughout.

4 For why? the Lord is much of might,
and worthy of all praise:
And he is to be dread of right,
above all gods always.

5 For all the gods of heathen folk
are idols that will fade:
Whereas our God he is the Lord
that heav'n and earth hath made.

6 All praise and honour also dwell
ever before his face:
Both pow'r and might likewise excel
within his holy place.

7 Ascribe unto the Lord therefore
all men with one accord:
All might and worship evermore
ascribe unto the Lord.

8 Ascribe unto the Lord also
the glory of his name:
Into his courts with presents go,
and offer there the same.

The Second Part.

9 Fall down and worship ye the Lord,
within his temple bright:
Let all the people of the world
be fearful at his sight.

10 Tell all the world, be not afraid,
the Lord doth reign above:
Yea, he the earth so fast hath stay'd
that it can never move.

11 And that it is the Lord alone
who rules with princely might,
To judge the nations ev'ry one
with equity and right.

12 The heav'ns shall joyfully begin,
the earth likewise rejoice:
The sea, with all that is therein,
shall shout and make a noise.

13 The fields shall joy, and ev'ry thing
that springeth on the earth:
The wood and ev'ry tree shall sing
with gladness and with mirth:

14 Before the presence of the Lord,
and coming of his might:
When he shall justly judge the world,
and rule his folk with right.

PSAL XCvii. 7. H.

THE Lord doth reign, for which the
may sing with pleasant voice: (earth)
Also the isles with joyful mirth
may triumph and rejoice.

2 Both clouds and darkness likewise swell,
and round about him beat:
Yea, right and justice ever dwell
and 'bide about his seat.

3 Yea, fire and heat at once do run
and go before his face:
Which all his enemies shall burn
abroad in ev'ry place.

4 His lightnings great full bright did
and to the world appear:

Whereat the earth did look and gaze,
with dread and deadly fear.

5 The hills like wax did melt in sight
and presence of the Lord:
They fled before that ruler's might
who guideth all the world.

6 The heav'ns likewise declare and show
his justice forth abroad:
That all the world may see and know
the glory of our God.

7 Confusion sure shall come to such
as worship idols vain:
Also to those that glory much
dumb pictures to maintain:

8 For all the idols of the world,
which they their gods do call,
Shall feel the power of the Lord,
and down to him shall fall.

9 With joy shall Sion hear this thing,
and Judah shall rejoice:
For at thy judgments they shall sing
with a most cheerful voice.

10 For thou, O Lord, art set on high,
in all the earth abroad:
And art exalted wondrously
above each other god.

11 All ye that love the Lord, do this,
hate all things that are ill:
For he doth keep the souls of his
from such as would them spill.

12 And light doth spring up to the just
with pleasure for his part:
Gladness and joy likewise to them
that are of upright heart.

13 Ye righteous in the Lord rejoice,
his holiness proclaim:
And thankfully with heart and voice,
be mindful of the same.

PSAL XCviii. 7. H.

O Sing ye now unto the Lord
a new and pleasant song:
For he hath wrought thro'out the world
his wonders great and strong.

2 With his right hand full worthily
he does his foes devour,
And gets himself the victory
with his own arm and pow'r.

3 The Lord doth make the people know
his saving health and might:
And also doth his justice show
in all the heathens sight.

4 His grace and truth to Israel
in mind he doth record:
And all the earth hath seen right well
the goodness of the Lord.

5 Be glad in him with joyful voice,
all people on the earth:
Give thanks to God, sing and rejoice
to him with joy and mirth.

6 Upon the harp unto him sing,
give thanks to him always:
Rejoice before the Lord our King,
with trumpets sound his praise.

7 Yea, let the sea with all therein,
for joy both roar and swell:
The earth likewise let it begin,
with all that therein dwell.

8 And let the floods rejoice their fills,
and clap their hands apace:
Yea, let the mountains and the hills
triumph before his face.

9 For he shall come to judge and try
the world and ev'ry wight:
And rule the people mightily,
with justice and with right,

PSAL XCix. 7. H.

THE Lord doth reign, altho' at it
the people rage full fore:
Yea, on the cherubims doth sit,
tho' all the world doth roar.

2 The Lord that doth in Sion dwell,
is high and wondrous great:
Above all folk he doth excel,
and he aloft is set.

3 Let all men praise thy mighty name,
for it is fearful sure:
And let them magnify the same,
that holy is pure.

4 The princely power of our King
doth love judgment and right:
Thou rightly rulest ev'ry thing
in Jacob thro' thy might.

5 To praise the Lord our God devise,
and honour to him shew:
And at his footstool worship him
that holy is and true.

6 Moses, Aaron, and Samuel,
as priests on him do call:
When they did pray, he heard them well,
and answer gave them all.

7 Within the cloud to them he spake,
then did they labour still,
To keep such laws as he did make,
according to his will.

8 O Lord our God, thou didst them hear,
and answer them again:
But their inventions punished,
which foolish were and vain.

9 O praise our God and Lord therefore
upon his holy hill:
For why? our God whom we adore,
is the most holy still.

PSAL C. 7. H.

ALL people that on earth do dwell,
sing to the Lord with cheerful voice:
Him serve with fear, his praise forth tell;
come ye before him and rejoice.

2 The Lord, ye know, is God indeed,
without our aid he did us make:
We are his flock, he doth us feed,
and for his sheep he doth us take.

3 O enter then his gates with praise,
approach with joy his courts unto:
Praise, laud, and bless his name always,
for it is seemly so to do.

4 For why? the Lord our God is good,
his mercy is for ever sure:
His truth at all times firmly stood,
and shall from age to age endure.

Another of the same, by J. H.

IN God the Lord be glad and light,
praise him throughout the earth:
Serve him and come before his sight
with singing and with mirth.

2 Know that the Lord our God he is,
he did us make and keep;
Not we ourselves, for we are his
own flock and pasture sheep.

3 O go into his gates always,
give thanks within the same:
Within his courts set forth his praise,
and laud his holy Name.

4 For why? the goodness of the Lord
for evermore doth reign:
From age to age throughout the world
his truth doth still remain.

PSALM CII. N.

1 Mercy will and judgment sing;
O Lord God, unto thee;
O let me understand the ways
that good and holy be;
2 Within my house I daily will
walk with an heart upright;
And I no kind of wicked thing
will set before my sight.
3 I hate their works that fall away;
they shall not cleave to me:
From me shall go the froward heart,
no evil will I see.
4 Him I'll destroy that slandereth
his neighbour privily:
The lofty heart I cannot bear,
nor him that looketh high.
5 My eyes shall be on them within
the land that faithful be:
In perfect way who walketh, shall
be servant unto me.
6 I will no guileful person have
within my house to dwell:
And in my presence he shall not
remain that lies doth tell.
7 Betimes I will destroy ev'n all
the wicked of the land:
That I may from God's city cut
the wicked worker's hand.

PSALM CII. N.

Hear thou my prayer, O Lord, and let
my cry come unto thee:
In time of trouble do not hide
thy face away from me.
2 Incline thine ear to me, make haste
to hear me when I call:
For as the smoke doth fade, so do
my days consume and fall.
3 And as an hearth my bones are burnt,
my heart is smitten dead:
And withers like the grass, that I
forget to eat my bread.
4 By reason of my groaning voice
my bones cleave to my skin:
As pelican in wilderness,
such case now am I in.
5 And as an owl in desert is,
lo, I am such an one:
I watch, and as a sparrow on
the house-top am alone.
6 For daily in reproachful wise
my foes they do me scorn:
And them that mad upon me are,
against me they have sworn.
7 Surely with ashes, as with bread,
my hunger I have fill'd:
And mingled have my drink with tears,
that from my eyes distill'd.
8 Because of thy displeasure, Lord,
thy wrath and great disdain:
For thou hast set me up on high,
and cast me down again.
9 The days wherein I pass my life
are like the fleeting shade:
And I am wither'd like the grass
that soon away doth fade.
10 But thou, O Lord, for ever dost
remain in steady place;
And thy remembrance ever doth
abide from race to race.

The Second Part.

11 Thou wilt arise, and mercy thou
to Sion wilt extend:
The time of mercy, now the time
forever is come, to end.

12 For in the very stones thereof
thy servants do delight:
And on the dust thereof they have
compassion in their sight.
13 Then shall the heathen people fear
the Lord's most holy name:
And all the kings on earth shall dread
his glory and his fame.
14 Then when the Lord, the mighty God,
again shall Sion rear:
And then when he most nobly in
his glory shall appear.
15 To pray'r of the poor destitute
when he himself shall bend;
When he shall not disdain unto
their suits for to attend.
16 This shall be written for the age
that after shall succeed;
The people that are yet unborn
the Lord's renown shall spread.
17 From his high sanctuary he
hath looked down below;
And out of heav'n most high he hath
beheld the earth also.
18 That of the mourning captive he
might hear the mournful cry:
And that he might deliver those
that were condemn'd to die.
19 That they in Sion may declare
the Lord's most holy name:
And in Jerusalem set forth
the praises of the same.
20 Then when the people of the land,
and kingdoms with accord,
shall be assembled to perform
their service to the Lord.

The Third Part.

21 My former force of strength he hath
abated in the way;
And shorter did he cut my days,
thus I therefore did say:
22 My God, in midst of all my days,
now take me not away;
Thy years endure eternally,
and never do decay.
23 Thou the foundations of the earth,
before all time hast laid:
The heav'n's also they are the work
which thy own hands have made.
24 They all shall perish and decay,
but thou remainest still:
And they shall all in time wax old,
even as a garment will.
25 Thou as a garment shalt them change,
and changed shall they be;
But thou dost still abide the same,
thy years do never see.
26 The children of thy servants shall
continue and endure:
And in thy sight their happy seed
for ever shall stand sure.

PSALM CIII. T. S.

My soul give laud unto the Lord,
my spirit do the same:
And all the secrets of my heart
praise ye his holy name.
2 Praise thou the Lord, my soul, who hath
to thee been very kind:
And suffer not his benefits
to slip out of thy mind.
3 That gave thee pardon for thy faults,
and thee restor'd again:
From all thy weak and frail disease,
and heal'd thee of thy pain.
4 That did redeem thy life from death,
from which thou could'st not flee:

His mercy and compassion both
he did extend to thee.
5 That fill'd with goodness thy desire;
and did thy you h prolong:
Like as the eagle casts her bill,
again becoming young.
6 The Lord with justice doth repay
all such as are oppress'd:
So that their sufferings and wrongs
are turned to the best.
7 His ways and his commandments all
to Moses he did show:
His counsels and his valiant acts
the Israelites did know.
8 The Lord is kind and merciful
when sinners do him grieve;
The slowest to conceive a wrath,
and readiest to forgive.
9 He will not always chiding be,
tho' we be full of strife:
Nor keeps our faults in memory,
for all our sinful life.
10 According to our sins also
he doth us not regard:
And after our iniquities
he doth us not reward.
11 But as the space is wondrous great
'twixt earth and heav'n above,
So is his goodness much more large
to them that do him love.
12 He doth remove our sins from us,
and our offences all,
As far as the sun-rising is
full distant from his fall.

The Second Part.

13 And look what pity parents do
unto their children bear,
Like pity beareth God to such
as worship him in fear.
14 The Lord that made us, knows our
our mould and fashion just: (shape,
How weak and frail our nature is,
and that we are but dust.
15 And how the time of mortal men
is like the withering hay:
Or like the flow'r right fair in field,
that fades full soon away.
16 Whose gloss and beauty, stormy winds
do utterly disgrace,
And make that after their assaults
such blossoms have no place.
17 But yet the goodness of the Lord
with his shall ever stand;
Their children's children do receive
his righteousness at hand.
18 I mean, who keep his covenant
with all their whole desire:
And not forget to do the thing
that he doth them require.
19 The heav'n's most high are made the
and footstool of the Lord: (seat,
And by his power imperial
he governs all the world.
20 Ye angels, that are in great pow'r,
praise ye and bless the Lord,
Whom to obey and do his will
immediately accord.
21 Ye noble hosts and ministers,
Who ready are to execute
his pleasure and his will,
22 Yea, all his works in ev'ry place,
praise ye his holy name
My thankful heart, my mind and soul,
praise ye also the same.

PSALM

MY soul praise the Lord,
 speak good of his name.
 O Lord our great God,
 how dost thou appear!
 So passing in glory,
 that great is thy fame!
 Honour and Majesty
 in thee shine most clear.

2 With light as a robe
 thou hast thyself clad,
 Whereby all the earth
 thy greatness may see:
 The heav'n is in such sort
 thou also hast spread,
 That they to a curtain
 compared may be.

3 His chamber-beams lie
 in the clouds full sure,
 Which as his chariots
 are made him to bear:
 And there with much firmness
 his course doth endure,
 Up in the wings riding
 of winds in the air.

4 He maketh his spirits
 as heralds to go,
 And his angels to serve
 we see also press:
 His will to accomplish
 they run to and fro,
 To save or consume things,
 as seemeth him best.

5 He groundeth the earth
 so firmly and fast,
 That it once to move
 none shall have such power:
 The deep a fair covering
 for it made thou hast,
 Which by its own nature
 the hills would devour.

6 But at thy rebuke
 the waters do flee,
 And to give due place
 thy word to obey:
 At thy voice of thunder
 so fearful they be,
 That in their great raging
 they haste soon away.

7 The mountains full high
 they then up ascend:
 If thou do but speak,
 thy word they will heed:
 So likewise the valleys
 most quickly descend,
 Where thou them appointest
 remain they do heed.

8 Their bounds thou hast set,
 how far they shall run,
 So that in their rage
 nor that pass they can:
 For God hath appointed
 they shall not return,
 The earth to destroy more,
 which made was for man.

The Second Part.

9 He sendeth the springs
 to throned streams of lakes,
 Which run do full swift
 among the huge hills,
 Where forth the wild asses
 their thirst oftentimes takes,
 And beasts of the mountains
 thereof drink their fill.

10 By these pleasant springs
 And rivers most clear,

The fowls of the air
 abide shall and dwell:
 Who moved by nature
 to hop here and there
 Among the green branches
 their songs shall excel.

11 The mountains so moist
 the clouds he doth use,
 The earth with his works
 is wholly replete:
 So as the brute cattle
 he doth not replete,
 But grass doth provide them,
 and heib for man's meat.

12 Yea, bread, wine, and oil,
 he made for man's use,
 His face to refresh
 and heart to make strong:
 The cedars of Liban
 the great Lord did make,
 Which trees he doth nourish
 That grow up so long.

13 In these many birds build,
 and all make their nests
 In fir-trees, the stork
 remain and abide:
 The high hills are succours
 for wild goats to rest,
 Also the rock stony
 for conies to hide.

14 The moon then is set
 her seasons to run,
 The days from the nights
 thereby to discern:
 And by the descending
 also of the sun,
 The cold from heat away
 thereby we do learn.

15 When darkness doth come
 by God's will and power,
 Then creep forth do all
 the beasts of the wood:
 The lions range roaring
 their prey to devour,
 But yet 'tis the Lord
 who giveth them food.

16 As soon as the sun
 is up they retire,
 To couch in their dens
 then are they full sure:
 That man to his work may
 as right doth require,
 Till night come and call him
 to take rest again.

The Third Part.

17 How sundry, O Lord,
 are all thy works found?
 With wisdom full great
 they are indeed wrought:
 So that the whole world
 of thy praise doth sound:
 And as for thy riches,
 they pass all men's thought.

18 So is the great sea,
 which is large and broad,
 Where creeping things swarm,
 and beasts of each sort:
 There mighty ships sail,
 and come lie at road,
 The whale huge and monstrous
 there also doth feed.

19 All things on thee wait,
 thou dost them relieve,
 And thou in due time
 full well dost them feed:

Now when it doth please thee
 the same for to give,
 They gather full gladly
 those things which they need.

20 Thou openest thy hand
 and they find such grace,
 That they with good things
 are filled we see:
 But fore they are troubled
 if thou hide thy face,
 For if thou their breath take,
 vile dust then they be.

21 Again when thy spirit
 from thee doth proceed,
 All things to appoint
 and what shall ensue
 Then are they created
 as thou hast decreed:
 And dost by thy goodness
 the dry earth renew.

22 The praise of the Lord
 for ever shall last,
 Who may in his works
 by right well rejoice:
 His look can the earth make
 to tremble full fast,
 And likewise the mountains
 to smoke at his voice.

23 To this Lord and God
 will I sing always:
 So long as I live
 my God praise will I:
 Then am I most certain
 my words shall him please:
 I will rejoice in him,
 to him will I cry.

24 The singers, O Lord,
 consume in thine ire,
 Also the perverse,
 them root out with shame:
 But as for my soul, now
 let it still desire,
 And say with the faithful
 Praise ye the Lord's name.

GIVE praises unto God the Lord,
 and call upon his name:
 Among the people all declare
 his works to spread his fame.

2 Sing joyfully unto the Lord,
 yea, sing unto him praise:
 And talk of all his wondrous works
 that he hath wrought always.

3 In honour of his holy name
 rejoice with one accord:
 And let the heart also be glad
 of them that seek the Lord.

4 Seek ye the Lord, and seek the strength
 of his eternal might:
 Yea, seek his face incessantly
 and presence of his light.

5 The wondrous works which he hath
 keep still in mindful heart:
 Let not the judgments of his mouth
 out of your mind depart.

6 Ye that of faithful Abraham
 his servant are the seed:
 Ye his elect, the children that
 of Jacob do proceed.

7 For why? 'tis he alone that is
 the mighty Lord our God:
 And his most righteous judgments are
 in all the earth abroad.

8 His promise and his covenant
 which he hath made to his,

P S A L M CXLV.

He hath remember'd evermore
to thousands of degrees.

The Second Part.

9 The covenant which he hath made
with Abraham long ago:

And faithful oath which he hath sworn
to Isaac also.

10 And did appoint it for a law
that Jacob should obey:

And for eternal covenant
to Israel alway.

11 When thus he said, Lo I to you
all Canaan land will give;

The lot of your inheritance,
wherein your seed shall live.

12 Altho' their number at that time
did very small appear:

Yea, very small, and in the land
they then but strangers were.

13 While yet they went from land to land,
without a sure abode:

And while from sundry Kingdoms they
did wander all abroad:

14 Yet wrong at no oppressor's hand
he suffer'd them to take:

But even great and mighty kings
reprov'd for their sake.

15 And thus he said, Touch ye not those
that mine anointed be:

Nor do the prophets any harm
that do pertain to me.

16 He call'd a dearth upon the land,
of bread destroy'd the store;

But yet against the time of need
did feed a man before:

The Third Part.

17 Ev'n J. C. ph. who had once been sold
to live a slave in woe;

Whose feet they hurt in stocks, whose soul
the iron pierc'd thro'

18 Until the time came when his cause
was known apparently:

The mighty word of God the Lord
his innocence did try:

19 The king sent and deliver'd him
from prison where he was:

The ruler of the people then
did freely let him pass:

20 And over all his house he made
him lord to bear the sway:

And of his substance made him have
the rule and all the day.

21 That he might to his will instruct
the princes of the land;

And wisdom teach his senators
rightly to understand:

22 Then into the Egyptian land
came Israel also:

And Jacob in the land of Ham
did sojourn to and fro.

23 His people he exceedingly
in numbers made to grow:

And stronger than their enemies,
who fought their overthrow.

24 Whose heart he ruin'd, that with hate
they did his people treat:

And did his servants wrongfully
abuse with base deceit.

The Fourth Part.

25 His faithful servant Moses then,
and Aaron whom he chose,

He did command to go to them,
his message to disclose.

26 His wonderful and mighty signs
among them he did shew,

And wonders in the land of Ham
then did they work also:

27 Darkness he sent, and made it dark,
instead of brighter day:

And his commission and his word
they did not disobey:

28 He turn'd their waters into blood,
their fish also did fly:

Their land brought frogs ev'n in the place
where their king Pharaoh lay.

29 He spake, and at his voice there came
great swarms of noisome flies:

And all the quarters of their land
were fill'd with crawling lice

30 He gave them cold and stormy hail
instead of milder rain:

And fiery flames within their land
he sent unto their pain.

31 He smote their vines, and all their trees
whereon the figs did grow:

And all the trees within their coasts
also did overgrow.

32 He spake, then caterpillars did
and grasshoppers abound:

Eating the grass in all the land,
and fruit of all their ground.

The Fifth Part.

33 The first begotten in their land
with death did likewise smite:

Yea, the beginning and first fruit
of all their strength and might.

34 With gold and silver caused his
from Egypt's land to pass:

And in the number of their tribes
no feeble one there was.

35 Egypt was glad and joyful then
when they did thence depart:

For terror and the fear of them
was fill'd up in their heart:

36 To shroud them from the parching heat
a cloud he did display:

And fire he sent to give them light
when night had hid the day.

37 They asked, and he closed quails
to rain at their request:

And fully with the bread of heav'n
their hunger he replet.

38 He opened the stony rock,
and waters gush'd out:

Also the dry and parched ground
like rivers ran about:

39 For of his holy covenant he
was mindful evermore:

Which to his servant Abraham
he plight long before:

40 He brought his people forth with mirth,
and his heart with joy:

Out of the cruel land, where they
had liv'd in great annoy:

41 And of the heathen men he gave
to them the fruitful lands:

The labours of the people did
they take into their hands:

42 That they his holy statutes might
observe, his government

And faithfully obey his laws:
praise ye the Lord therefore.

P S A L M CXLV.

PRaise ye the Lord, for he is good,
his mercy lasts alway:

Who can express his noble acts,
or all his praise display?

2 Blessed are they that judgment keep,
and justly do alway:

With favour of thy people, Lord,
remember me, I pray.

3 And with thy saving health, O Lord,
vouchsafe to visit me:

That I the great feciety
of thine elect may see.

4 And with thy peoples joy I may
a joyful mind possess:

And may with thy inheritance
a cheerful heart express.

5 Both we and our forefathers all
have sinn'd ev'ry one:

We have committed wickedness,
and very lewdly done:

6 The wonders great, which thou O Lord,
hast done in Egypt's land:

Our fathers, tho' they saw them all,
yet did not understand:

7 Nor yet thy mercies multitude,
did keep in memory:

But at the sea, yea, the Red Sea,
rebell'd ungratefully:

8 Nevertheless he saved them,
for honour of his name:

That he might make his pow'r known,
and spread abroad his fame:

9 The Red-sea then he did rebuke,
and forthwith it was dry'd:

As in the wilderness, so thro'
the deep he did them guide.

10 He sav'd them from the cruel hand
of their most spiteful foe:

And from their enemies he did
deceiver them allow:

The Second Part.

11 The waters then did overflow,
not one was left alive:

Then they believ'd his wondrous praise
in song they did him give:

12 But very soon ungratefully
his works they quite forgot:

And for his counsel and his will
they did neglect to wait.

13 But sinned in the wilderness,
with food and greedy lust:

And in the desert tempted God,
their only stay and trust:

14 Who then their wanton minds desire
did suffer them to have:

But waiting learn'd therewithal
into their souls he gave:

15 Then when they lodged in their tents
at Moses they did grieve:

Aaron, the holy of the Lord,
they also envied much:

16 Therefore the earth did open wide,
and Dathan did devour:

And all Abiram's company
did cover in that hour:

17 In their ass'ibly kindled was
a hot consuming fire:

And wasting flame did then burn up
the wicked in his ire:

18 Upon the hill of Horeb they
an idol calf did frame:

And there the molten image they
did worship of the same:

19 Thus to the likeness of a calf,
which feedeth on the grass:

They turned all their glory,
their honour did deface:

20 And God, their only Saviour, they
unthankfully forgot:

Who many great and mighty things
in Egypt's land had wrought:

The Third Part.

21 And in the land of Ham for them
most wondrous works had done:

PSALM CVII.

And by the Red-sea dreadful things
performed long ago.
22 Therefore because they shew'd them-
forgetful and unkind.
To bring destruction on them all
he purpos'd in his mind:
23 Had not his chosen Moses stood
before him in the way:
To turn away his wrath, lest he
should them destroy and slay,
24 They did despise the pleasant land
that he to them did give;
Yea, and the words that he had spoke
they did no whit believe.
25 But in their tents with grudging heart
they wickedly repin'd:
Nor to the voice of God the Lord
did give an hearkning mind.
26 Therefore amongst them lifted he
his strong revenging hand,
Them to destroy in wilderness,
before they saw the land.
27 And to destroy their seed among
the nations with his rod;
And thro' the kingdoms of the world
to scatter them abroad.
28 To Baal-peor they did join
themselves most wickedly;
The sacrifices of the dead
eating most greedily.
29 Thus they with their inventions did
his anger much provoke,
And in his fore enkindled wrath
the plague upon them broke.
30 Then Phineas stood up with zeal
the sinners vile to slay;
And judgment he did execute,
and then the plague did lay.

The Fourth Part.

31 It was imputed unto him
for righteousness that day:
And from thenceforth so counted is
from race to race alway.
32 At waters called Meribah
they did him angry make:
Yea, so far forth that Moses then
was punish'd for their sake.
33 Because they vex'd his spirit so,
that in impatient heat
His lips spake unadvisedly,
his fervour was so great
34 Nor, as the Lord commanded them,
did they the people slay:
But were among the heathen mix'd,
and learn'd their wicked way.
35 They did their idols serve, which was
their ruin and decay:
To devils sons and daughters did
they offer up and slay.
36 Yea, with unkind and murthering knife
the guiltless blood they spilt:
Yea, their own sons and daughters blood;
without all cause of guilt.
37 Whom they to Ganaan idols then
offer'd with wicked hand:
And so with blood of innocents
defiled was the land.
38 Thus were they stained with the works
of their own filthy way:
And with their own inventions did
a whoring go astray.
39 Therefore against his people was
his anger kindled sore:
And e'en his own inheritance
he did abhor therefore.

40 Into the hands of heathen men
he gave them for a prey:
And made their foes their lords, whom
(selves) were forced to obey.

The Fifth Part.

41 Yea, and their hateful enemies
oppress'd them in the land:
And they were humbly made to stoop
as subjects to their hand.
42 Full oftentimes from thrall had he
deliver'd them before:
But they rebell'd against him, and
provok'd him evermore.
43 Therefore they by their wickedness
were brought full low to lie:
Yet when he saw them in distress
he hearken'd to their cry.
44 He call'd to mind his covenant
which he to them had sworn:
And by his mercies multitude
repented him therefore.
45 And favour he them made to find
before the sight of those
That led them captive from their land,
tho' they had been their foes.
46 Save us, O Lord, thou art our God,
we do thee humbly pray:
And from among the heathen folk,
Lord, gather us away.
47 That we may triumph and rejoice
in thy most holy name;
That we may glory in thy praise,
and sounding of thy fame.
48 The Lord the God of Israel
be blessed evermore:
Let all the people say, Amen,
praise ye the Lord therefore.

P S A L M CVII. W. K.

GIVE thanks unto the Lord our God,
for very kind is he:
And that his mercy hath no end,
all mortal men may see.
2 Such as the Lord redeem'd hath
with thanks shall praise his name;
And shew how they from foes were freed,
and how he wrought the same.
3 He gather'd them forth of the lands
that lay so far about:
From east to west, from north to south,
his hand did find them out.
4 They wander'd in the wilderness,
and strayed from the way;
Finding no city where to dwell,
that serve might for their stay.
5 Whose thirst and hunger was so great
within those deserts void,
That faintness them assaulted, and
their souls greatly annoy'd.
6 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state,
according as they pray'd.
7 And by the way which was most right,
he led them like a guide;
That they might to their city go,
and safely there abide.
8 Let them therefore before the Lord
confess his goodness then;
And shew the wonders that he doth
before the sons of men.
9 For he their empty souls sustain'd;
whom thirst had made to faint;
Their hungry souls with goodness fed,
and heard their sad complaint.
10 Such as do dwell in darkness deep,
where they on death do wait:

Fast bound to bear such grievous pains
as iron chains do threat.
The Second Part.
11 Because against the words of God
they proudly did rebel:
Esteeming light his counsels high,
which do so far excel.
12 But when he humbled them full low,
they then fell down with grief:
And none was found that could them help,
or give them some relief.
13 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state,
according as they pray'd.
14 For he from darkness brought them
and from death's direful shade: (out,
Bursting with force the iron bands,
which them before did lade.
15 Let men therefore before the Lord
confess his goodness then;
And shew the wonders that he doth
before the sons of men.
16 For he threw down the gates of brass
with strong and mighty hand:
The iron bars in sunder brake,
nothing could him withstand.
17 The foolish folk great plagues do feel,
by reason of their sin:
And for their great transgressions which
they still continue in.
18 Their souls abhor'd all sorts of meat,
no relish could they have:
By which means they were almost brought
unto the very grave.
19 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state,
according as they pray'd.
20 For then he sent to them his word,
which health did soon restore:
And brought them from those dangers
wherein they were before. (deep,
The Third Part.
21 Let men therefore before the Lord
confess his goodness then;
And shew the wonders that he doth
before the sons of men.
22 And let them offer sacrifice
to him most thankfully:
And speak of all his wondrous works
with gladness and with joy.
23 Such as in ships and brittle barks
into the seas descend,
Their merchandize thro' fearful floods
to compass and to end;
24 These men are forced to behold
the Lord's works what they be:
And in the dreadful deep the same
most marvellous they see.
25 For at his word the stormy wind
ariseh in a rage,
And stirreth up the surges so,
that nought can them assuage.
26 Then are they lifted up so high,
the clouds they seem to gain;
And plunging down the depth until
their souls consume with pain.
27 And like a drunkard to and fro,
now here, now there they reel:
As men who had their reason lost,
and had no sense to feel.
28 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state,
according as they pray'd.

29. For with his word the Lord doth make the sturdy storms to cease:
So that the waves for their great rage are brought to rest and peace:
30. Then are they glad when rest is come, which they so much did crave:
And to the hav'n by him are brought, which they so fain would have.
The Fourth Part.
31. Let men therefore before the Lord confess his goodness then:
And shew the wonders that he doth before the sons of men.
32. Let them in presence of the folk with praise extol his name:
And where the elders us'd to sit, there let them do the same.
33. The wilderness he often makes with water to abound:
And water-springs he often turns to dry and parched ground.
34. A fruitful land with pleasure deck'd full barren doth he make:
When of their sins that dwell therein, he doth just vengeance take.
35. Again, the wilderness full rude he maketh fruit to bear:
With pleasant springs of water clear, tho' none before were there.
36. Wherein such hungry souls are set as he hath freely chose:
That they a city may them build, to dwell in safe from foes.
37. That they may sow their pleasant land, and vineyards also plant:
To yield them fruits of such increase, that they may have no want.
38. They multiply exceedingly, the Lord doth bless them so:
Who also maketh the brute beasts in numbers great to grow.
39. But when the faithful are brought low by the oppressors stout,
Diminishing thro' many plagues that compass them about:
40. Then doth he princes bring to shame which did them fore oppress:
And likewise caused them to err when in the wilderness.
41. But yet the poor he raiseth up out of his troubles deep:
And often doth his train augment, much like a flock of sheep.
42. The righteous shall behold his sight, and also much rejoice:
Whereas the wicked and perverse with grief shall stop their voice.
43. But who is wise that now full well he may these things record?
For certainly such shall perceive the kindness of the Lord.

P S A L. CVIII. 3. H.

O God, my heart prepared is, my tongue is likewise so:
I will advance my voice in song, that I thy praise may show.
2. Awake my viol and my harp, sweet melody to make:
And in the morning I myself right early will awake.
3. By me among the people, Lord, still praised shalt thou be:
And I among the heathen folk will praises sing to thee.
4. Because thy mercy doth ascend above the heav'ns most high,

Also thy truth doth reach the clouds within the lofty sky.
5. Above the high and hary heavens exalt thyself, O God:
Display likewise upon the earth thy glory all abroad.
6. That thy beloved also may be set at liberty:
Help, O my God, with thy right-hand, and hear me speedily.
7. God in his holiness has spoke, wherefore my joys abound:
Sichem I will divide, and mete the vale of Succoth's ground.
8. And Gilead shall be my own, Manasse mine shall be:
My head-strength Ephraim, and law shall Judah give to me.
9. Moab my wash-pot is, my shoe o'er Edom I will throw:
Upon the land of Palestine in triumph will I go.
10. Who to the city strong shall be leader and guide to me?
Also by whom to Edom's land conveyed shall I be?
11. Is it not thou, O Lord, who late hast us forsaken quite?
And wilt not thou, Lord, also go forth with our hosts to fight?
12. Give us, O Lord, thy saving aid, when troubles do assail:
For all the help of man is vain, and can no whit avail.
13. Thro' God we shall do valiant acts, and worthy of renown:
He shall subdue our enemies, yea, he shall tread them down.

P S A L. CIX. M.

IN speechless silence do not hold, O God, thy tongue always:
E'en thou, O Lord, because thou art the God of all my praise.
2. The wicked and the guileful mouths on me disclosed be:
And they with false and lying tongues have spoken unto me.
3. They did beset me round about with words of hateful spite:
Without all cause of my desert against me they did fight.
4. For my good-will they were my foes, then I began to pay:
My good with ill, my friendliness with hate they did repay.
5. Set thou the wicked over him, to have the upper hand:
At his right hand, Lord, suffer thou his hateful foe to stand.
6. When he is judged, let him then condemned be therein:
And let the pray'r that he doth make be turned into sin.
7. Few be his days, his charge also let thou another take:
His children let be fatherless, his wife a widow make.
8. His offspring let be vagabonds, and ever beg their bread:
In places desolate and waste let them seek to be fed.
9. Let covetous extortioners get all their goods in store:
And let the stranger spoil the fruit of all his toil before.

10. Let there be none to pity him, let there be none at all:
That on his children fatherless will let their pity fall.
The Second Part.
11. Let his posterity be quite destroy'd, and never breed:
Their name out blotted in the age that after shall succeed.
12. Let not his father's wickedness from God's remembrance fall:
And never let his mother's sin be done away at all.
13. But in the presence of the Lord let them for ever stray:
That from the earth their memory he may cut clean away.
14. Since mercy he forgot to shew, but did pursue with spite
The troubled man, and sought to lay the woful-hearted wight.
15. As he did cursing love, it shall happen unto him for
And as he did not blessing love, far from him it shall go.
16. As he with cursing clad himself, so it like water shall
Enter his bowels, and like oil into his bones shall fall.
17. As garment let it be to him, to cover him withal:
And as a girdle wherewith he always be girded shall.
18. Let this be the reward from God of him that is my foe:
Yea, and of those that evil speak against my soul also.
19. But thou, O Lord, that art my God, deal graciously with me:
Deliver me for thy name's sake, for great thy mercies be.
20. Because in depth of great distress I needy am, and poor:
Also within my pained breast my heart is wounded sore.

The Third Part.

21. Even so do I depart away as doth declining shade:
And as the grasshopper so I am shaken off and fade.
22. With fasting long from bedful my knees chieebled are:
And all the farness of my flesh is gone with grief and care.
23. And I also a vile reproach to them am made to be:
And they that did upon me look did shake their heads at me.
24. Help me therefore, O God, I pray, my aid and succour be:
According to thy mercies great save and deliver me.
25. And they shall know thereby that this is thy most mighty hand:
And that 'tis thou that it hast done they well shall understand.
26. Altho' they curse with spite, yet thou shalt bless with loving voice:
When they rise up and come to shame, thy servant shall rejoice.
27. Let them with shame be clothed all, that are my enemies:
And with confusion as a cloak be covered likewise.
28. But greatly I will with my mouth give thanks unto the Lord,

And

And I among the multitude
his praises will record.
29 For he with help at his right hand
will stand the poor man eye for eye.
To save him from the man that would
condemn his soul to die.

P S A L M CX. N.

THE Lord did fly unto my Lord,
sit thou on my right hand.
I'll I have made thy feet as iron,
whereon thy feet shall stand.
2 The Lord shall out of Zion send
the scepter of thy might:
Amidst thy mortal foes be thou
the ruler in their sight.
3 And in the day in which thy reign
and power they shall see,
Then free will offerings shall all
the people give to thee.
4 Yea, with an holy worshipping
then shall they offer all:
Thy birth dew is the dew that doth
from womb of morning fill thy cup.
5 The Lord hath sworn, and never will
repent what he doth say:
By th' order of Melchizedek
thou art a Priest alway.
6 The Lord thy God on thy right hand,
that standeth for thy stay,
Shall wound at thee the fiercely kings
in that his wrathful day.
7 The heathen he shall judge, and fill
the place with bodies dead:
And over divers countries shall
in sunder smite the head.
8 And he shall drink out of the brook
that runneth in the way,
Wherefore he shall sit up on high
his royal head that day.

P S A L M CXI. N.

WITH heart I do accord
to praise and laud the Lord,
In presence of the just:
For great his works are found,
To search them such are bound,
As do him love and trust.
2 His works are glorious,
And righteousness to us
he ever doth endure:
His wondrous works he would
we still remember should:
His mercy is full sure.
3 Such as to him bear love,
A portion far above
he hath up for them laid:
For this they shall well find,
He will have them in mind,
And keep them as he said.
4 For he did not disdain
his works to shew them plain,
By lightnings and by thunders:
When he the heathens land
did give into their hand,
Where e they be held his wonders.
5 Of all his works, enshrine
both judgment, right, and truth,
Wherein his statutes stand:
They are decreed here,
For ever to endure,
On which we may depend.
6 Redemption great he gave
his people to save,
It also hath appear'd:
His promise doth not fail,
But evermore prevail,
His holy name be fear'd.

7 Who with heart full pain,
True wisdom would attain,
The Lord fear and obey:
Such as his laws do keep
shall knowledge have full deep,
His praise shall last alway.

P S A L M CXII. W. K.

THE man is blest that God doth fear,
and that his law doth love indeed:
His seed on earth he God will up rear,
And he's such as from him proceed:
His house with riches he will fill,
His righteousness endure shall still.
2 Unto the righteous doth arise
in trouble joy, in darkness light:
Compassion great is in his eyes,
and mercy always in his sight:
Yea, pity moveth him to end,
He doth with judgment things expend.
3 And surely he shall never fail,
For in remembrance had is he alway:
Nor tidings ill his mind assail,
Who in the Lord sure hope doth lay:
His heart is firm, his fears are past,
For he shall see his foes down cast.
4 He did well for the poor provide,
His righteousness doth still remain:
And his citate with praise abide,
Which wicked men be hold with pain:
Yea, gnash their teeth that hear that say,
And to do him and mine away.

P S A L M CXIII. W. K.

YE children which do fear the Lord,
Praise ye his name with one accord:
Yea, blessed be always his name,
Who from the rising of the sun
till it return where it began,
Is to be praised with great fame.
The Lord all people doth surround,
As for his glory, we may count
above the highest heav'n to be:
With God the Lord who can compare,
Whose dwellings in the heav'ns are,
Of such great power and force is he.
2 He doth abate himself we know,
Things to behold on earth below,
And also in the heav'ns above:
The needy out of dust to draw,
Also the poor which he p'one law
His only mercy did him move,
And so did he him up on high
With princes of great dignity:
That rule his people with great fame.
The barren he doth make to bear,
And with great joy her fruit to rear.
Therefore praise ye his holy Name.

P S A L M CXIV. W. W.

WHEN Israel by God's command
from Pharaoh's land was sent,
And Jacob's house the stranger left,
and in the same train went,
2 In Judah God his glory shew'd,
his holiness most bright:
So did the Israelites declare
his kingdom, power, and might.
3 The sea it saw, and suddenly,
as all amaz'd, did fly:
The roaring streams of Jordan's flood
gave back immediately.
4 As rams afraid the mountains skip'd,
their strength did them forsake:
And as the silly trembling lambs
their tops did beat and shake.
5 What ailed thee, O sea, that thou
so suddenly didst fly?
Ye rolling waves of Jordan's flood,
why turn'd ye so swiftly?

6 Ye mountains, when as rams afraid,
why did your tops agree to shake?
Why did your tops as trembling lambs
quivers with fear, and quake?
7 O earth, confess thy sovereign Lord,
and dread his mighty hand and power:
B'fore the face of Jacob's God
fear ye both sea and land:
8 I mean the God who from hard rocks
causeth floods to appear,
And from the stony fane doth send
mountains of water clear.

P S A L M CXV. N.

NOT unto us, Lord, not to us,
but to thy name give praise,
Bo h for thy mercy and thy truth,
that are in thee alway.
2 Why shall the heathen corners say,
where is their God become?
Our God he is in heav'n, and what
he will'd that he hath done.
3 Their idols silver are and gold,
work of mens hands: they have no soul,
They have a mouth, but do not speak,
and eyes, but do not see:
4 And they have ears, but can't hear,
and noses, but do not smell:
Noses they also formed have,
but do not smell without.
5 And hands they have, but handle not,
and feet, but cannot walk:
A throat they have, yet they can't speak,
they do not speak or talk.
6 They and their makers are alike,
and those while trust they be of God:
O Israel, trust in the Lord,
thy help and shield is he.
7 O Aaron's house, trust in the Lord,
that will defende thee in all thy way:
Ye that do fear him, trust in him,
your sure defence is he.
8 The Lord of us hath mindful been,
and with us blest all our distress:
On Isaac and Aaron's house
his blessings will bestow us.
9 Them that be teachers of the Lord,
he sure will bless them all:
Nay, he will bless them every one,
ev'n both the great and little.
10 To you always the living God
will multiply his grace:
And all to the children that
shall follow of your race.
11 Ye are the blessed of the Lord,
ev'n of the Lord most high:
Who to h the heav'n and earth did make,
and fix immoveably.
12 The heav'ns above, the highest heav'ns,
belong unto the Lord:
The earth unto the sons of men
he gave of free accord.
13 They that be dead do not with praise
set forth the Lord's renown:
Nor any that into the place
of silence do go down.
14 But we will praise the Lord our God
henceforth for evermore:
He only worthy is of praise,
praise ye the Lord therefore.

P S A L M CXVI. N.

I Love the Lord, because the voice
of my prayer heard hath he:
I'll ever call on him, because
he bow'd his ear to me.
2 E'en

2 E'en when the fcares of cruel death
about beset me round:
When pains of hell me caught, and when
I wept and sorrow found:
3 Upon the name of God the Lord
then did I call, and say, To what ill
Deliver thou my soul, O Lord!
I do thee humbly pray.
4 The Lord is very merciful,
and just he is alway:
And in our God compassion doth
most plentifully flow.
5 The Lord himself doth preserve
all those that simple be:
I was in great misery,
and he delivered me:
6 And now, my soul, since thou art safe,
return unto thy rest:
For largely unto thee the Lord
his bounty hath exprest.

7 Because thou hast delivered
my soul from deadly thrall:
My moisten'd eyes from mournful tears,
my sliding feet from fall:
8 Before the Lord in the land
of life will walk therefore:
I did believe, therefore I spake,
but I was troubled sore.

The Second Part.

9 I laid in my distress and fear
that all men that believe
What shall I pay the Lord for all
his benefits to me?
10 The wholesome cup of saving health
I thankfully will take:
And on the name of God will call
when I my prayers make.
11 I to the Lord will pay my vows,
with joy and great delight:
Now at this very present time,
in all the people's sight.
12 Right dear and precious in his sight
he always doth esteem
The death of all his holy ones,
whatever men do deem.
13 Thy servant Lord, thy servant, lo,
I do myself confess:
Son of thy handmaid thou hast broke
the bonds of my distress.
14 Therefore I'll offer up to thee
a sacrifice of praise,
And I will call upon the name
of God the Lord always.
15 I to the Lord will pay my vows,
with joy and great delight:
Now at this very present time,
in all his people's sight.
16 Yet in the courts of God's own house,
and in the midst of thee,
O thou Jerusalem, therefore
the Lord our God praise ye.

PSALM CXVIII.

O All ye nations of the world,
praise ye the Lord always:
And all ye people ev'ry where
set forth his noble praise.
2 For great his kindness is to us,
his truth doth not decay:
Wherefore praise ye the Lord our God,
praise ye the Lord always.

PSALM CXVIII.

O Give ye thanks to God the Lord,
for very kind is he:
Because his mercy doth endure
unto eternitie.

2 Let Israel confess that his
mercy doth ever dure:
Let Aaron's house likewise confess
his mercy is most pure:
3 Let all that fear the Lord our God
e'en now confess and say
The mercy of the Lord our God
endureth still alway.
4 In trouble and in heaviness
unto the Lord I cry'd:
Who lovingly heard me at large,
my fault was not deny'd.
5 The Lord himself is on my side,
I will not stand in doubt:
Nor fear what man can do to me,
when God stands me about.
6 The Lord doth take my part with them
that help to succor me:
Therefore I shall see my desire
upon my enemy.

7 Better it is to trust in God
than in man's mortal feed:
Or to put confidence in Kings,
or princes at our need.
8 All nations have inclin'd me,
and compassed me round:
But in the name of God shall I
my enemies confound.
9 They kept me in on ev'ry side,
and did me quite surround:
But in the Lord's most mighty name
I cast them to the ground.
10 They came about me all like bees,
but in the Lord's great name
I quench'd their thorns that were on fire,
and did destroy the same.

The Second Part.

11 They did with force and might
that I indeed might fall:
But thro' the Lord's sound such help,
as did them vanquish all.
12 The Lord is thy defence and strength,
my joy, my mirth, my song:
And is become to me indeed
a Saviour great and strong.
13 The right-hand of the Lord our God
doth bring to pass great things:
He causeth voice of joy and health
in righteous mens dwellings.
14 The right-hand of the Lord doth bring
most mighty things to pass:
His hand hath the pre-eminence,
his force is as it was.
15 I shall not die, but ever live,
to utter and declare
The mighty power of the Lord,
his works, and what they are.
16 The Lord himself hath chattered
and hath corrected me:
But not me given over yet
to death as you may see.

17 Set open unto me the gates
of truth and righteousness:
That I may enter in to them,
his praise for to express.
18 This is the gate of God the Lord,
which open shall be for us
That good and righteous men always
may enter in to us.

The Third Part.

19 I will give thanks to thee, O Lord,
and ever will praise thee:
Who hast me heard, and art become
a Saviour unto me.
20 The stone which formerly among
the builders was refus'd,

Is now become the corner stone,
and chiefly to be us'd.
21 This was the mighty work of God,
it was the Lord's own act:
And it is wonderful to behold
that great and noble act.
22 This is the joyful day indeed,
which God himself hath wrought:
Let us be glad and joy therein,
in heart, in mind, and thought.
23 Now help us, Lord, and prosper us,
we with with one accord:
Blessed is he that comes to us
in the name of the Lord.
24 God is the Lord that shews us light,
bind ye therefore with cord
Your sacrifice to the altar,
and give thanks to the Lord.

25 Thou art my God, I will confess,
and render thanks to thee:
Thou art my God, and I will praise
thy mercy towards me.
26 O give ye thanks to God the Lord,
for very kind is he:
Because his mercy doth endure
unto eternitie.

PSALM CXIX. H. W. ALEPH.

Blessed are they that perfect are,
and pure in mind and heart;
Whose lives and conversations do
from God's laws never part.
2 Blessed are they that give themselves
his statutes to observe:
Seeking the Lord with all their heart,
and never from him two ve.
3 Doubtless such men go not astray,
nor do a wicked thing:
But steadfastly walk in his way,
without any wandering.
4 'Tis thy commandment and thy will,
that with attentive heed,
Thy precepts, which are most divine,
we learn and keep indeed.
5 O would to God it might thee please
my ways so to direct:
That I might always keep thy laws,
and never them reject.
6 So shall I not ashamed be,
whilst I thus for my eyes:
And bend my mind always to muse
on thy decrees most wise.
7 Then will I praise with upright heart,
and magnify that name:
When I shall learn thy judgments just,
and also prove the same.
8 And wholly will I give myself
to keep thy laws most right:
For sake me not for ever, Lord,
but shew thy grace and might.

The Second Part.

9 By what means may a young man
his life learn to amend?
If that he mark and keep thy words,
and therein his time spend.
10 Unfeignedly I have thee sought,
and thus seeking abide:
O never suffer me, O Lord,
from thy commands to slide.
11 Within my heart and secret thoughts,
thy words I have hid still:
That I might not at any time
offend thy holy will.
12 We magnify thy name, O Lord,
and praise thee evermore:
Thy statutes of most worthy fame,
O Lord, teach me therefore.

13 My lips have never ceas'd to preach,
and publish day and night,
Thy judgments all which did proceed
from thy mouth full of might.
14 Thy testimonies and thy ways,
much more my heart rejoice,
Than all the treasures of the earth,
which worldlings make their choice.
15 Upon thy precepts I will muse,
and thereto frame my talk:
As at a mark so will I aim,
how I thy ways may walk.
16 My only joy shall be so fix'd,
and on thy laws to set,
That nothing shall me so far blind,
that I thy words forget.

G I M E L. The Third Part.

17 Grant to thy servant now such grace
as may my life prolong:
Thy holy word then will I keep
both in my heart and tongue.
18 My eyes, which are dim and shut up,
so open and make bright;
That of thy law and wondrous works
I may have the clear light.
19 I am a stranger on the earth,
wandering now here, now there:
Thy word therefore to me disclose,
my footsteps for to clear.
20 My soul is ravish'd with desire,
and never is at rest:
But seeks to know thy judgments high,
and what may please thee best.
21 The proud and the malicious men
thou dost destroy each one;
And cursed are such as do not
thy laws attend upon.
22 Lord, turn from me the rebuke and shame
which wicked men conspire:
For I have kept thy covenants
with zeal so hot as fire.
23 The princes great in council far,
and did against me speak:
But then thy servant thought how he
thy statutes might not break.
24 For why? thy cov'nants are the joy
and solace of my heart,
They are my faithful counsellors,
from them I'll not depart.

D A L E T H. The Fourth Part.

25 Alas! I am as brought to grave,
and almost turn'd to dust:
Therefore restore my life again,
as thy promise is just.
26 My ways when I acknowledged,
with mercy thou didst hear:
Hear now also, and me instruct,
thy laws to love and fear.
27 Make me, O Lord, to understand
thy precepts evermore:
Then on thy works I'll meditate,
and lay them up in store.
28 My soul I feel so sore oppress'd,
that it doth melt for grief:
According to thy word therefore,
haste, Lord, to send relief.
29 From lying and deceitful lips
let thy grace me defend:
And that I may learn thee to love,
thy holy law me send.
30 The way of truth both straight and sure
I chosen have and found
Before me I thy judgments set,
which keep me safe and sound.
31 Since then, O Lord, I readily
thy covenants embrace,

Let me therefore have no rebuke,
nor check in any case.

32 Then will I run most joyfully
where thy word doth me call:

When thou enlarged hast my heart,
and rid me out of thrall.

H E B E. The Fifth Part.
33 Instruct me, Lord, in the right way
of thy statutes divine:

And them to keep unto the end,
my heart I will incline.

34 Grant me the knowledge of thy law,
and I shall be obey:

With heart and mind and all my might
I will keep it alway.

35 In the right paths of thy commands
guide me, Lord, I require thee:

No other pleasure do I wish,
nor greater thing desire.

35 Incline my heart thy laws to keep,
and cov'nants to embrace:

And from all filthy avarice,
Lord, shield me with thy grace.

37 From vain desires and worldly lusts
turn back my eyes and sight:

And with thy spirit strengthen me
to walk thy ways aright.

38 Confirm thy gracious promise, Lord,
which thou hast made to me,

Who am thy servant, and do love,
and nothing fear but thee.

39 Reproach and shame, which I do fear,
from me, O Lord, expel:

For thou dost judge with equity,
and therein dost excel.

40 Behold, my heart's desire is bent
thy laws to keep alway:

Strengthen me so with thy grace,
that I perform I may.

V A U. The Sixth Part.
41 The mercies great and manifold
let me obtain, O Lord:

Thy saving health let me enjoy,
according to thy word.

42 So shall I stop the slanderous mouths
of lewd men and unjust:

For in thy faithful word is all
my confidence and trust.

43 Thy word of truth within my mouth
let evermore be prest:

For in thy judgments wonderful
my hope doth always rest.

44 And whilst that breath within me doth
this mortal life preserve,

Yea, till this world shall be dissolv'd,
thy law will I observe.

45 So walk will I, as set at large,
from dread and danger free:

Because I study how to keep
thy precepts faithfully.

46 Thy noble acts I will describe,
as things of most great fame:

Even before kings I will them blaze,
and shrink no whit for shame.

47 I will rejoice then to obey
thy just commands and will:

Which evermore I have lov'd best,
and so will love them still.

48 My hands I will lift to thy laws,
which I have dearly sought,

And practise thy commandments all
in word, in deed, and thought.

Z A I N. The Seventh Part.
49 Thy promise which thou mad'st to me
remember, Lord, I pray:

For therein have I put my trust
and confidence alway.

so it is my comfort and my joy
when troubles me affail:

For were my life not by thy word,
it suddenly would fail.

51 The proud, and such as God contemn;
still make of me a scorn:

Yet I will not thy law forsake,
as if I were forlorn.

52 But call to mind, Lord, thy great works
thou'd to our fathers old:

Whereby I feel my joys surmount
my grief an hundred fold.

53 Horror hath taken hold on me,
because the wicked do

forsake thy righteous law, and will
have no regard thereto.

54 But as for me, I fear'd my songs
thy statutes to exalt:

When I among the strangers dwell,
and grief did me assault.

55 I thought upon thy name, O Lord,
by night, when others sleep:

Thy law also I kept alway,
and ever will it keep.

56 This grace I did obtain, because
thy covenants most dear

I did embrace, and also keep
with reverence and fear.

C H E T H. The Eighth Part.

57 O God, which art my part and lot,
my comfort and my stay:

I have decreed and promised,
thy laws to keep alway.

58 With my whole heart I humbly staid
in presence of thy face,

As thou therefore hast promised,
Lord, grant to me thy grace.

59 My life I have examined,
and try'd my secret heart:

Which to thy statutes caused me
my feet straight to convert.

60 I did not stay nor linger long,
as they that slothful are:

But hastily thy laws to keep
I did myself prepare.

61 The cruel bands of wicked men
have made of me their prey:

Yet would I not thy law forget,
nor from thee go astray.

62 Thy righteous laws and judgments are
so very great and high,

That e'en at midnight I will rise
thy name to magnify.

63 I am companion of all them
who fear thee in their heart:

O therefore grant I never may
from thy commandments start.

64 Thy mercies, Lord, most pleasantly
the earth throughout do fill:

O teach me how I may obey
thy statutes and thy will.

T E T H. The Ninth Part.

65 According to thy promise, Lord,
so hast thou with me dealt:

For of thy grace in sundry sorts
have I thy servant felt.

66 Teach me to judge always aright,
and give me knowledge sure:

For steadfastly I do believe
thy precepts are most pure.

67 Before that I afflicted was,
I err'd and went astray:

But now I keep thy holy word,
and make it all my pray.

68 Thou art both good and gracious, Lord,
and in thy gifts most free:

Thine

Thine ordinances how to keep,
therefore, O Lord, teach me.

69 The proud and the ungodly have
against me forg'd a lie:

Yet thy commandments still observe
with all my heart will I.

70 Their hearts are even like to brawn,
which is exceeding fat:

But in thy law do I delight,
and nothing seek but that:

71 O happy time, may I well say,
when thou didst me correct;

That I thereby might learn thy laws,
and never them reject.

72 So that thy word and law to me
is dearer manifold,

Than gold and silver in great sums,
or ought that can be told.

J O D. The Tenth Part.

73 Thy hands have made and fashion'd
thy creature, Lord, am I:

Make me to understand thy law,
and keep it faithfully.

74 So they that fear thee shall rejoice
whenever they me see:

Because I have learn'd by thy word
to put my trust in thee.

75 I know, O Lord, thy judgments all
most just and righteous be,

And that in very faithfulness
thou hast afflicted me.

76 Now of thy goodness I thee pray,
some comfort to me send,

And as thou hast me hitherto,
O Lord, still me defend.

77 Thy tender mercies pour on me,
then shall I surely live:

For joy and consolation both
thy law to me doth give.

78 Confound the proud, who do me seek
perversely to destroy:

But as for me, thy laws to know,
I will myself employ.

79 Whoso with reverence do thee fear,
to me let them retire:

And such as know thy covenants,
and them alone desire.

80 My heart without all wavering
let on thy laws be bent:

That no confusion come to me,
nor any discontent.

C A P H. The Eleventh Part.

81 My soul doth faint, and ceaseth not
thy saving health to crave:

And for thy word's sake still I trust
my heart's desire to have.

82 My eyes do fail with looking for
thy word, and thus I say,

O when wilt thou me comfort, Lord?
why dost thou thus delay?

83 Like as a bottle in the smoke,
so am I parch'd and dry'd:

Yet will I not out of my heart
let thy commandments slide.

84 How long, O Lord, shall I yet live
before I see the hour,

That on my foes which me torment,
thy vengeance thou wilt pour!

85 Presumptuous men have digged pits,
thinking to make me sure:

Thus quite contrary to thy law,
my hurt they do procure.

86 But thy commandments are all true,
and causeless they me grieve:

To thee therefore do I complain:
hat thou may'st me relieve.

87 Almost they had me clean destroy'd,
and brought me quite to ground:

Yet by thy statutes I abode,
and therein succour found.

88 Restore me, Lord, again to life,
thy mercies do excel:

And so shall I thy statutes keep
till death my life expel.

L A M E D. The Twelfth Part.

89 In heav'n, O Lord, where thou dost
thy word is establish'd sure,

And shall to all eternity
fast settled there endure.

90 From age to age thy truth abides,
as doth the earth witness:

Whose ground work thou hast laid so sure,
as no tongue can express.

91 E'en to this day we may well see
how thou dost them preserve;

According to thy ordinance,
for all things do thee serve.

92 Had it not been that in thy law
my soul had comfort sought,

Long time e'er now in my distress
I had been brought to nought.

93 Therefore I will thy precepts keep
in memory full fast:

Because that thou, by them, O Lord,
my life restored hast.

94 No man to me can title make,
for I am wholly thine:

Save me therefore, for to thy laws
my ears and heart incline.

95 The wicked men that seek my bane,
for me do lie in wait:

But I will meditate upon
thy testimonies great.

96 For nothing in this world I see
which hath at length no end,

But thy commandments and thy word
beyond all time extend.

M E M. The Thirteenth Part.

97 What great desire and fervent love
unto thy law I bear!

On it my daily study is,
that so I may thee fear.

98 Thy word hath taught me to exceed
in wisdom all my foes:

For they are ever with me, and
do give me sweet repose.

99 My teachers which did me instruct,
in knowledge I excel:

Because I do thy statutes keep,
and them to others tell.

100 In wisdom I do far surpass
the ancient men also:

And that because I keep thy laws,
and so resolve to do.

101 My feet I have refrain'd likewise
from ev'ry evil way:

That so I might thy word observe,
and keep without delay.

102 I have not from thy judgments swerv'd,
nor shrunk, as thou canst tell:

Because thou hast me taught thereby
to live godly and well.

103 O Lord, how sweet unto my taste
I find thy words alway:

Doubtless no honey in my mouth
doth taste so sweet as they.

104 Thy laws have me such wisdom learn'd,
that I do hate therefore

All wicked and ungodly ways
and will do evermore.

N U N. The Fourteenth Part.

105 E'en as a thorn to my feet,
so doth thy word shine bright:

And to my paths where I do go
it is a flaming fire.

106 I have both sworn, and will perform
in truth and faithfulness,

That I will keep thy judgments just,
and them in life express.

107 Affliction hath me sore oppress'd,
and brought me to death's door,

O Lord, as thou hast promised,
so me to life restore.

108 The free-will offerings of my mouth,
which I to thee do give,

Accept, and teach me how I may
after thy judgments live.

109 My soul is ever in my hand,
great dangers me assail:

Yet I do not thy laws forget,
nor it to keep will fail.

110 And thou hast not made me
to make of me a prey.

Yet from thy precepts did I not
once swerve or go astray.

111 Thy law, O Lord, I taken have
my heritage to be:

Because such great delight and joy
it doth afford to me.

112 For evermore I have been bent
thy statutes to fulfil:

E'en so likewise unto the end
I will continue still.

S A M E C H. The Fifteenth Part.

113 All thoughts that vain and wicked are
I do always detest

But for thy precepts and thy laws,
I ever love them best.

114 Thou art my hid and secret place,
my shield and strong defence:

Therefore have I thy promises
look'd for with confidence.

115 Therefore ye evil doers all,
away from me be gone:

For the commandments will I keep
of God my Lord alone.

116 As thou hast promis'd, to perform,
that I may live and be

Never ashamed of the hope
which thou hast given me.

117 Uphold me, and I shall be safe,
for ought they do or say:

And in thy statutes pleasure take
I will both night and day.

118 Under thy feet thou hast trod such
as do thy statutes break:

For nought avails their subtilty,
their counsels are too weak.

119 Like dress thou cast'st the wicked out,
where-ever they do dwell:

Therefore can I, as thy commands,
love nothing half so well.

120 My flesh doth quake for fear of thee,
my soul is much dismay'd:

By reason of thy judgments great
my heart is sore afraid.

A I N. The Sixteenth Part.

121 I do the thing that lawful is,
and give to all men right:

Resign me not to them that would
oppress me with their might.

122 But for thy servant surely be,
in that thing which is right:

And never let the proud oppress
me with their rage and spite.

123 My eyes do fail with waiting for
my health, which I do crave:

And for thy righteous promise, Lord,
whereby thou wilt me save.

124 Intreat thy servant lovingly,
and favour to him show,
And thy commands most excellent
teach me also to know.

125 Thy humble servant, Lord, I am,
grant me to und' stand
How by thy statutes I may know
best what to take in hand.

126 It is now time, Lord, to begin,
for truth doth quite decay:

Thy laws likewise they have made void,
and none doth it obey.

127 This is the cause wherefore I love
thy laws much more than gold:
Or jewels fine, which are esteem'd
more costly to be sold.

128 I thought thy precepts all most just,
and so them kept in store:
All crafty and malicious ways
I greatly do abhor.

P. E. The Seventeenth Part.

129 Thy covenants are wonderful,
and full of things profound:
My soul therefore doth keep them sure,
when they are try'd and found.

130 The entrance of thy word doth give
to men a light most clear:
The simple likewise understand
when they it read or hear.

131 My mouth I open'd, and did pant,
because my soul did long
For thy commandments, which always
do guide my heart and tongue.

132 With mercy and compassion look
upon me from above:
As thou wilt wont such to behold
as thy name fear and love

133 Direct my footsteps by thy word,
that I thy will may know:
And never let iniquity
thy servant overthrow.

134 From slanderous tongues and deadly
persecute and keep me sure, (harm)
Thy precepts then I will observe
with heart upright and pure.

135 Thy countenance, which doth surpass
the sun in its bright hue,
Let shine on me, and by thy law
teach me what to eschew.

136 Rivers of waters from mine eyes
incessantly do fall,
Because I see how wicked men
thy laws keep not at all.

Z. A. D. E. The Eighteenth Part.

137 In ev'ry thing, Lord, thou art just,
altho' the wicked grudge;
And when thou dost sentence pronounce
thou art a righteous judge.

138 To render right, and flee from guile,
are two chief points most high:
And such as thou hast in thy law
commanded us strictly.

139 My zeal hath e'en consumed me,
and I am pin'd away,
Because my foes thy word forget,
and will it not obey.

140 Thy word is very pure, and doth
greatly my heart rejoice,
Therefore thy servant nothing more
can love or make my choice.

141 And tho' I be nothing set by,
as one of base degree:
Yet do I not thy laws forget,
nor shrink away from thee.

142 Thy truth and righteousness, O Lord,
for ever shall endure:

Also thy law is truth itself,
most constant and most pure.

143 Anguish and grief have seiz'd on me,
and brought me wondrous low:
Yet of thy precepts do I still
delight to hear and know.

144 The righteousness of thy commands
doth last for evermore,
Then teach them me, because in them
my life lies up in store.

K. O. P. H. The Nineteenth Part.

145 With fervent heart I call'd and cry'd,
now answer me, O Lord:
That thy commandments to observe
I fully may accord.

146 To thee, my God, I make my suit,
save me I humbly pray:
Thy testimonies then will I
always keep and obey.

147 To thee do I cry in the morn,
before the day appear:
For in thy word I put my trust,
and thee alone do fear.

148 My eyes prevent the night-watches,
before they call I wake:
That meditating on thy word
I might some comfort take.

149 Incline thine ears to hear my voice,
and pity on me take;
As thou wilt wont, so quicken me,
lest life should me forsake.

150 My foes draw near, and greedily
do after mischief run:
Far from thy law they are gone back,
and wickedly it shun.

151 Therefore, O Lord, approach thou
since need doth so require: (near)
For all thy precepts are most true,
then help I thee desire.

152 Concerning thy commandments I
have learned long ago,
That they remain for evermore,
thou hast them grounded so.

R. E. S. H. The Twentieth Part.

153 My trouble and affliction, Lord,
consider and behold:
Deliver me, for of thy law
I ever take fast hold.

154 Defend my good and righteous cause,
with speed thine succour send:
From death, as thou hast promised,
Lord ever me defend.

155 As for the wicked, they are far
from health and saving grace,
Because the way thy laws to know,
they enter not the trace.

156 Great are thy mercies, Lord, I grant;
what tongue can them explain?
According to thy judgments good
let me my life obtain.

157 Though many men did trouble me,
and persecute me sore,
Yet from thy laws I never shrunk,
nor went aside therefore.

158 The great transgressors I behold,
which is a grief to me,
Because they did not keep thy word,
nor ever seek to thee.

159 Behold how I do love thy laws
with a most upright heart!
Then quicken me, O Lord, for thou
most good and gracious art.

160 Thy word from the beginning hath
been ever true and just:
Thy righteous judgments ev'ry one
always continue must.

SCHIN. The Twenty-first Part.

161 Princes have persecuted me
without a cause, but law
It was in vain, for of thy word
my heart did stand in awe.

162 And surely of thy word I was
more joyful and more glad,
Than he that of rich spoils and prey
great stores of plenty had.

163 But as for lies and flatteries,
them I hate, and detest:
Because thy holy law I do
above all things love best.

164 Seven times a-day I praise the Lord,
singing with heart and voice:
Because thy righteous judgments do
greatly my heart rejoice.

165 Great peace and rest shall all such
as do thy statutes love: (have)
No danger shall their quiet state
impair or once remove.

166 My only health and comfort, Lord,
I look for at thy hand,
And therefore I have done those things
which thou didst me command.

167 Thy laws have been my exercise
which my soul much desir'd:
So much to them my love was bent,
that nought else I requir'd.

168 Thy statutes and commandments I
have kept with heart upright:
For all my doings and my ways
are present in thy sight.

TAU. The Twenty-second Part.

169 O Lord, let my complaint and cry
before thy face appear:
And as thou hast me promise made,
so teach me thee to fear.

170 O let my supplication, Lord,
have free access to thee:
And let me be delivered,
as thou hast promis'd me.

171 Then shall my lips thy praises speak
after a most ample sort:
When thou thy statutes hast me taught,
wherein stands my comfort.

172 My tongue shall freely preach thy
and evermore confess, (word)
Thy famous acts and noble laws
are truth and righteousness.

173 Stretch out thy hand, I thee beseech,
and speedily me save:
For thy commandments to observe,
chosen, O Lord, I have.

174 Of thee alone, Lord, I crave health,
for other I know none:
And in thy law to meditate
I do delight alone.

175 Grant me therefore long days to live,
thy name to magnify:
And of thy judgments wonderful
let me the favour try.

176 For I was lost, and went astray,
much like a wandering sheep:
O seek me, for I have not found
thy statutes for to keep.

P. S. A. L. CXX. T. S.

IN trouble and in thrall
Unto the Lord I call,
And he doth me comfort
Deliver me I pray
From lying lips alway
And tongues of false report.

P S A L M CXXI, CXXII, CXXIII, CXXIV, CXXV, CXXVI.

2 What vantage, or what thing
Gett'st thou thus for to fling,
thou false and flatter'ing liar?
Thy tongue doth hurt, it's seen,
No less than arrows keen,
Or hot consuming fire.
3 Alas! that I am fain
In those tents to remain
Which Kedar are by name:
By whom the flock elect,
And all of Isaac's seed,
Are put to open shame.
4 With them that peace do hate
I came to meditate,
and lead a quiet life;
But when my mind was told,
Causeless I was controul'd
By them that loved strife.

P S A L CXXI. W. W.

I Lift my eyes to Sion hill,
From whence I do attend,
Till succour God me send;
The mighty God me succour will,
Which heav'n and earth did frame,
And all things therein name.
3 Thy foot from slip he will preserve,
And will thee safely keep,
For he doth never sleep.
Lo, he that Israel doth conserve,
Sleep never can surprize,
Nor slumber close his eyes.
3 The Lord thy keeper is alway,
On thy right-hand is he
A shade to cover thee.
The sun shall not thee parch by day,
Nor moon scarce half so bright,
With cold thee hurt by night.
4 The Lord will keep thee from distress,
And will thy life sure save:
Yea, thou shalt also have
In all thy business good success:
When thou go'st in or out
He'll compass thee about.

P S A L CXXII. W. K.

I Did in heart rejoice
To hear the peoples voice,
In offering so willingly:
For let us up, say they,
And in the Lord's house pray:
Thus spake the folk with amity.
2 Our feet that wandred wide,
Shall in thy gates abide,
O thou Jerusalem full fair:
Which art so seemly set,
Much like a city near,
Whither the people do repair.
3 The tribes with one accord,
To give thanks to the Lord,
Are thither bent their way to take;
So God before did tell
That there his Israel
Their prayers they should together make.
4 For there are thrones erect,
And that for this respect,
To set forth justice orderly:
Which thrones right to maintain,
To David's house remain,
His folk to judge with equity.
5 To pray let us not cease,
For Jerusalem's peace,
Thy friends God keep in amity;
Peace be thy walls about,
And prosper thee throughout
Thy palaces continually.

6 For my friends sake will I
With that prosperity
May evermore abide in thee:
God's house doth me allure,
Thy wealth for to procure
So much as lies in me.

P S A L CXXIII. T. S.

O Thou that in the heav'ns dost dwell,
I lift my eyes to thee:
E'en as a servant listeth his
his master's hand to see.
2 As handmaids watch their mistress hand,
some grace for to achieve:
So we behold the Lord our God,
till he doth us forgive.
3 O grant to us compassion, Lord,
and mercy in thy sight:
For we are fill'd and overcome
with hatred and despite.
4 Our minds are fill'd with great rebuke,
the rich and godly-wise
Do make of us their mocking-stocks,
the proud do us despise.

P S A L CXXIV. W. W.

NOW Israel
may say, and that truly,
If that the Lord
had not our cause maintain'd:
If that the Lord
had not our right sustain'd,
When all the world
against us furiously
Made their uproars,
and said we should all die:
2 Then long ago
they had devour'd us all,
And swallow'd quick,
for ought that we could deem:
Such was their rage,
as we might well esteem.
And as the floods
with mighty force do fall,
So had they now
our lives e'en brought to thrall.
3 The raging streams,
most proud in roaring noise,
Had long ago
o'erwhelm'd us in the deep.
Praised be God,
which doth us safely keep
From bloody teeth,
and their most cruel voice,
Which as a prey
to eat us will rejoice.
4 E'en as a bird
from fowler's gin or pen
Escapes away;
right so it fares with us:
Broke are the nets,
and we escaped thus:
God that made heav'n
and earth is our help then,
His name hath saved
us from these wicked men.

P S A L CXXV. W. K.

SUCH as in God the Lord do trust,
As Sion mount shall firmly stand,
And be removed at no hand:
The Lord will count them right and just
So that they shall be sure
For ever to endure.
2 As many mountains huge and great
Jerusalem about do close,
So will the Lord do unto those
Who on his godly will do wait:
Such are to him so dear,
They never need to fear:

3 For tho' the righteous try doth he,
By making wicked men his rod,
Lest they thro' grief forsake their God,
It shall not always their lot be.
Give, Lord, to us thy light,
Whose hearts are true and right.

4 But as for such as turn aside,
By crooked ways which they out sought,
The Lord will surely bring to nought,
With workers vile they shall abide;
But peace with Israel
For evermore shall dwell.

Author of the same. W. W.

THOU that do place their confidence
Upon the Lord our God only,
And flee to him for their defence
In all their need and misery,
Their faith is sure still to endure,
Grounded on Christ the corner stone:
Mov'd with no ill, but standeth still,
Sedatist like to the mount Sion.

2 And as about Jerusalem
The mighty hills do it compass,
So that no foes can come to them
To hurt that town in any case;
So God indeed in every need
His faithful people doth defend,
Standing them by assuredly
From thistime forth world without end.

3 Right wise and good is our Lord God,
And will not suffer certainly
The sinner's and ungodly's rod
To rest upon his family,
Lest they also from God should stray,
Falling to sin and wickedness:
O Lord, defend both night and day,
Thy little flock, and them still bless:

4 O Lord, do good to Christians all
That stedfast in thy word abide:
But such as from the Lord do fall,
And to false doctrine daily slide,
Them will the Lord scatter abroad,
With hypocrites thrown down to hell:
God will them send pains without end,
But, Lord, grant peace to Israel.

P S A L CXXVI. W. W.

WHEN that the Lord
again his Sion had forth brought
From bondage great,
and also servitude extream,
His work was such
as did surmount man's heart and thought:
So that we were
much like to them that use to dream:
Our mouths were all
with laughter filled then,
Also our tongues
did shew us joyful men.
2 The hearthen folk
were forced then this to confess,
How that the Lord
for them also great things had done:
But much more we,
and therefore can confess no less:
Wherefore to joy
we have good cause, as we begun.
O Lord, go forth,
thou canst our bondage end,
Who to desarts
Dost flowing rivers send.

3 Full true it is,
that they which sow in tears indeed,
A time will come
when they shall reap in mirth and joy:
They went and wept
in bearing of their precious seed,
For

For that their foes
full oftentimes did them annoy;
But their return
they joyfully shall see,
Their sheaves bring home,
and not impaired be.

PSALM CXXVII. W. W.

EXCEPT the Lord the house doth make,
And thereunto doth set his hand,
What men do build it cannot stand:
Likewise in vain men undertake
Cities and holds to watch and ward,
Except the Lord be their safeguard.

2 Tho' in the morn ye rise early,
And so at night go late to bed,
Eating with carefulness your bread,
Your labour is but vanity:
But they whom God doth love and keep,
Enjoy all things with quiet sleep.

3 Therefore mark well when you do see
That men have heirs to enjoy their land,
It is the gift of God's own hand:
For God doth multiply to thee
Of his great liberality
The blessing of posterity.

4 And when the children come to age,
They grow in strength and activeness,
In person, and in comeliness:

So that a shaft shot with courage,
Of one that hath a most strong arm,
Flies not so swift, nor doth like harm.

5 O well is he that hath his quiver
Furnish'd with such artillery:
For when in peril he shall be,
Such one shall never quake or shiver,
When he doth plead before the judge,
Against his foes that bear him grudge.

PSALM CXXVIII. T. S.

BLESSED art thou that fearest God,
and walkest in his ways:
For of thy labour thou shalt eat,
happy shall be thy days.

2 Lift fruitful vines on thy house-side,
so doth thy wife spring out:
Thy children stand like olive-plants
thy table round about.

3 Thus art thou blest that fearest God,
and he shall let thee see
The promised Jerusalem,
and her felicity.

4 Thou shalt thy childrens children see
to thy great joy's increase:
And likewise grace on Israel,
prosperity and peace.

PSALM CXXIX. N.

OFT they, now Israel may say,
me from my youth assail'd
Oft they assail'd me from my youth,
yet never have prevail'd.

2 Upon my back the plowers plow'd,
and furrows long did cast:
The righteous Lord hath cut the cords
of wicked men at last.

3 They that hate me shall be assail'd,
and turned back also:
And made as grass upon the house,
which withers e'er it grow.

4 Whereof the mower cannot find
enough to fill his hand:
Nor can he fill his lap that goes
to glean upon the land.

5 Nor passers by pray God on them
to let his blessing fall:
Nor say, we bless you in his name
who is Lord over all.

PSALM CXXX. W. W.

LORD, unto thee I make my moan
when dangers me oppress:

I call, I sigh, complain and groan,
trusting to find release.

2 Hearken, O Lord, to my request,
unto my suit incline:

And let thine ears, O Lord, be prest'd
to hear this pray'r of mine.

3 O Lord our God, if thou survey
our sins, and them peruse,

Who shall escape? or who dare say,
I can myself excuse?

4 But thou art merciful and free,
and boundless in thy grace,

That we might always careful be
to fear before thy face.

5 In God the Lord I put my trust,
my soul waits on his will,

His promise is for ever just,
and I hope therein still.

6 My soul to God hath great regard,
wishing for him always,

Much more than they that watch and ward
to see the dawning day.

7 O Israel, trust in the Lord,
with him there mercy is,

And he doth plentifully afford
redemption unto his.

8 E'en he it is that Israel shall,
thro' his abundant grace,

Redeem from his offences all,
and wholly them deface.

PSALM CXXXI. N.

O Lord, I am not pult in mind,
I have no scornful eye,

I do not exercise myself
in things that be too high.

2 But as a child that weaned is
e'en from his mother's breast,

So have I, Lord, behav'd myself
in silence and in rest.

3 O Israel, trust in the Lord,
let him be all thy stay,

From this time forth for evermore,
from age to age away.

PSALM CXXXII. N.

REMEMBER David's troubles, Lord,
how unto thee he swore,

And vow'd a vow to Jacob's God,
to keep for evermore.

2 I will not come within my house,
nor climb up to my bed,

Nor let my temples take their rest,
nor eyes within my head,

3 Till I have found out for the Lord
a place to sit thereon,

A house for Jacob's God to be
an habitation.

4 We heard of it at Ephrata,
there did we hear this sound:

And in the fields and forests there
these voices first were found.

5 We will assay and go into
his tabernacle there,

Before his footstool to fall down,
and worship him in fear.

6 Arise, O Lord, arise, I pray,
into thy resting-place,

Thou, and the ark of thy great strength,
the presence of thy grace.

7 Let all thy priests be clothed, Lord,
with truth and righteousness:

Let all thy saints with songs of praise
their joyfulneſs express.

8 And for thy servant David's sake
reſcuse not, Lord, I pray,

The face of thy anointed, and
turn not from him away.

The Second Part.

9 The Lord to David swore in truth,
and will not shrink from it,

The fruit that from thy loins proceed,
upon thy seat shall sit.

10 And if thy sons my laws may keep,
that I shall learn each one,

Then shall their sons for ever sit,
upon thy princely throne.

11 The Lord himself hath Sion chose,
and loves therein to dwell:

Saying, this is my resting place,
I love and like it well.

12 And I will bless with great increase
her victuals ev'ry where,

And also satisfy with bread
the needy that be there.

13 With my salvation I will cloath
her priests for evermore,

And all her saints likewise shall sing
and shout for joy therefore.

14 There will I surely make the horn
of David for to bud,

For there I have ordain'd for him
a lanthorn bright and good.

15 As for his foes, I will them cloath
with shame for evermore;

But I will cause his crown to shine
more fresh than heretofore.

PSALM CXXXIII. W. W.

O What a happy thing it is,
and joyful for to see,

Brethren to dwell together in
friendship and unity;

2 It's like the precious ointment that
was pour'd on Aaron's head,

Which from his beard down to the skirts
of his rich garments spread.

3 And as the lower ground doth drink
the dew of Hermon hill,

And Sion with his silver drops
the fields with fruit doth fill,

E'en so the Lord doth pour on them
his blessings manifold,

Whose hearts and minds sincerely do
this knot fast keep and hold.

PSALM CXXXIV. W. W.

BEhold and have regard,
ye servants of the Lord,

Who in his house by night do watch,
praise him with one accord.

2 Lift up your hands on high,
unto his holy place;

And give the Lord his praises due,
his benefits embrace.

3 For why? the Lord our God,
who heav'n and earth did frame,

Doth Sion bless, and will preserve
for evermore the same.

PSALM CXXXV. N.

O Praise the Lord, praise ye his name,
praise him with one accord;

O praise him still, all ye that be
the servants of the Lord.

2 O praise him, ye that stand and be
in the house of the Lord;

Ye of his court and of his house
praise him with one accord.

3 Praise ye the Lord, for he is good,
sing praises to his name;

It is a good and pleasant thing
always to do the same.

4 For why? the Lord hath Jacob chose
his very own you see:

So he hath chosen Israel
his treasure for to be:

5 For this I know, and am right sure,
the Lord is very great;
He is indeed above all gods,
most easy to intreat.

6 For whatsoever pleaseth him,
all that full well he wrought
In heaven, in earth, and in the sea,
which he hath made of nought.

7 He lieth the clouds above the earth,
he lightnings makes and rain:
He bringeth forth the winds also,
and nothing made in vain.

8 He smote the first-born of each thing
in Egypt that took rest:
He spared there no living thing,
the man, nor yet the beast.

9 He did likewise shew wonders great
to their inhabitants:
Upon king Phar'oh, and also
on his severe servants.

10 He smote then many nations, and
did great and wonderful things:
He likewise slew the mightiest
and chiefest of their kings.

11 Schon king of the Amorites,
and Og king of Basan:
He slew also the kingdoms all
that were of Canaan.

12 And gave their land to Israel,
an heritage to be:
To Israel his people, and
to their posterity.

The Second Part.

13 Thy name shall still endure, and thy
memorial likewise,
Throughout all generations that
are now, or shall arise.

14 The Lord most surely will avenge
his people with all speed:
And to his servants he will shew
favour in time of need.

15 The idols of the heathen which
are in their coasts and lands,
Of silver and of gold they be,
the work e'en of mens hands.

16 They have their mouths, but cannot
and eyes that have no sight: (speak,
And they have ears, but nothing hear,
their mouths are breathless quite.

17 Wherefore all they are like to them
that so do set them forth:
And likewise those that in them trust,
or think they be ought worth

18 O all ye house of Israel,
see that ye praise the Lord:
And ye that be of Aaron's house,
praise him with one accord.

19 And ye that be of Levi's house,
praise ye likewise the Lord:
And ye that stand in awe of him,
praise him with one accord.

20 And out of Sion sound his praise,
the great praise of the Lord:
Who dwelleth in Jerusalem,
praise him with one accord.

P S A L M CXXXVI. N.

PRAISE ye the Lord, for he is good,
for his mercy endureth for ever.

2 Give praise unto the God of gods,
for his mercy, &c.

3 Give praise unto the Lord of lords,
for his mercy, &c.

4 Who only doth great wondrous works,
for his mercy, &c.

5 Who by his wisdom made the heav'n,
for his mercy, &c.

6 Who on the waters stretch'd the earth,
for his mercy, &c.

7 Who made great lights to shine abroad,
for his mercy, &c.

8 The sun to rule the lightsome day,
for his mercy, &c.

9 The moon and stars to rule the night,
for his mercy, &c.

10 Who Egypt smote with their first-born,
for his mercy, &c.

11 And Israel brought out from thence,
for his mercy, &c.

12 With mighty hand and stretched arm,
for his mercy, &c.

13 Who cut the Red-sea in two-parts,
for his mercy, &c.

14 And Israel made to pass there thro',
for his mercy, &c.

15 And drowned Phar'oh and his host,
for his mercy, &c.

16 Thro' wilderness his people led,
for his mercy, &c.

17 Who did smite great and noble kings,
for his mercy, &c.

18 Yea, and also slew mighty kings,
for his mercy, &c.

19 Schon king of the Amorites,
for his mercy, &c.

20 And Og the king of Basan land,
for his mercy, &c.

21 And gave their land for heritage,
for his mercy, &c.

22 E'en to his servant Israel,
for his mercy, &c.

23 Remembering us in low estate,
for his mercy, &c.

24 And from oppressors rescued us,
for his mercy, &c.

25 Who giveth food unto all flesh,
for his mercy, &c.

26 Praise ye the Lord of heav'n above,
for his mercy, &c.

27 Give thanks unto the Lord of lords,
for his mercy endureth for ever.

Another of the same. T. C.

O Laud the Lord benign,
Whose mercy ne'er decays:

Give thanks, and praises sing
To God of gods, always.

For certainly,
His mercies dure

Both firm and sure
Eternally.

2 The Lord of lords praise ye,
Whose mercies ever dure:

Great wonders only he
Doth by his power lure.

For certainly, &c.

3 Which God omnipotent
By his great wisdom he

The heav'n and firmament
Did frame, as we may see,

For certainly, &c.

4 Yea, he the heavy charge
Of all the earth did lay:

Upon the waters large,
Remaining to this day,

For certainly, &c.

5 Great lights he made, for why?
His mercy lasts alway:

The sun most gloriously,
To rule the lightsome day,

For certainly, &c.

6 Also the moon to clear,
Which shineth in our sight

And stars that do appear,
To guide the darkness night.

For certainly, &c.

7 With grievous plagues and sore,
All Egypt smote he then,

The first-born, Iels and more,
He slew of beasts and men.

For certainly, &c.

8 And from amidst their land
His Israel forth brought,

Which he with mighty hand
And out-stretch'd arm hath wrought.

For certainly, &c.

9 The sea he cut in two,
Which stood up like a wall,

And made thro' it to go
His chosen children all.

For certainly, &c.

10 But overwhelmed then
The haughty king Phar'oh,

With his huge host of men,
And chariots also.

For certainly, &c.

11 Who led thro' wilderness
His people safe and sound:

And for his love endles
Great kings he brought to ground.

For certainly, &c.

12 And with puissant hands
Slew kings of mighty fame:

As of the Am'rites land,
Schon the king by name.

For certainly, &c.

13 And Og, the giant large,
Of Basan king also:

Whose land for heritage
He gave his people to.

For certainly, &c.

14 E'en unto Israel,
His servant dear, I say,

That therein may dwell,
And there abide alway.

For certainly, &c.

15 Who thus remember'd when
In our most low degree:

And from oppressors then
In safety set us free.

For certainly, &c.

16 Who doth all flesh with food
Abundantly supply:

Wherefore let God most good
Be prais'd incessantly.

For certainly

His mercies dure
Both firm and sure

Eternally.

P S A L M CXXXVII. W. W.

WHEN we did sit in Babylon,
The rivers round about:

Then in remembrance of Sion
The tears for grief burst out.

2 We hang'd our harps and instruments
The willow trees upon,

For in that place men for their use
Had planted many one.

3 Then they to whom we prisoners were,
said to us tauntingly,

Now let us hear your Hebrew songs,
and pleasant melody.

4 Alas! said we, who can once frame
his heavy heart to sing

The praises of our loving God
thus under a strange king?

5 But yet if I Jerusalem
out of my heart let slide,
Then let my fingers quite forget
the warbling harp to guide.
6 And let my tongue within my mouth
be ty'd for ever fast,
If I rejoice before I see
thy full deliverance past.
7 Therefore, O Lord, remember now
the cursed noise and cry
That Edom's sons against us made,
when they raz'd our city.
8 Remember, Lord, their cruel words,
when with a mighty sound
They cried, Down, yea, down with it,
unto the very ground.
9 E'en so shalt thou, O Babylon,
at length to dust be brought,
And happy shall that man be call'd
that our revenge hath wrought.
10 Yea, blessed shall that man be call'd
that takes their little ones
And dashes them in pieces small
against the very stones.

PSALM CXXXVIII. N.

THEE will I praise with my whole heart,
my Lord my God always:
Even in the presence of the gods
I will advance thy praise.
2 Towards thy holy temple I
will look and worship thee:
And praised in my thankful mouth
thy holy name shall be.
3 E'en for thy loving-kindness sake,
and for thy truth withal:
For thou thy name hast by thy word
advanced over all things.
4 When I did call thou heardest me,
and thou hast made alford
The power of increased strength
within my soul to grow.
5 Yea, all the kings on earth shall give
praise unto thee, O Lord:
For they of thy most holy mouth
have heard the mighty word.
6 They of the ways of God the Lord
in singing shall repeat:
Because the glory of the Lord
is so exceeding great.
7 The Lord is high, but yet he doth
of the lowly man respect:
The proud he knows far off, and them
with scorn he doth reject.
8 Altho' in midst of trouble I
do walk, yet shall I stand:
Reviv'd by thee, for thou, O Lord,
wilt stretch out thy right hand.
9 Upon the wrath of all my foes,
and saved shall I be
By thy right hand: The Lord God will
perform his word to me.
10 Thy mercies last for evermore,
Lord, do me not forsake:
Forsake me not, who am the work
which thy own hand did make.

PSALM CXXXIX. N.

O Lord, thou had me try'd and known,
my sitting down thou dost know:
My rising up and thoughts far off
thou understand'st also.
2 My path, yea, and my bed likewise,
thou art about always:
And by familiar custom art
acquainted with my ways.
3 No word is in my tongue, O Lord,
that is not known to thee:

Thou hast beset me round about,
and laid thy hand on me.
4 Such knowledge is too wonderful,
and past my skill to gain:
It is so high that I unto
the same cannot attain.
5 From thy all-seeing spirit then,
Lord, whether shall I go?
Or whither shall I fly away
from thy presence also?
6 For if to heaven I climb up,
lo, thou art present there:
In hell if I lie down below,
even there thou dost appear.
7 Yea, let me take the morning-wings,
and let me go and dwell
E'en in the very utmost part
where flowing sea doth swell:
8 Yet certainly there also shall
thy hand me lead and guide:
And thy right hand shall hold me fast,
and make me to abide.
9 Or if I say the darkness shall
shroud me quite from thy sight,
E'en then the night that is most dark,
about me shall be light.
10 The darkness hideth not from thee,
but night doth shine as day:
To thee the darkness and the light
are both alike alway.

The Second Part.

11 For thou possessedst haft my reins,
and thou didst cover me
Within my mother's womb, when I
was there inclos'd by thee.
12 Thee will I praise, made fearfully
and wonderfully I am:
Thy works are marvellous, right well
my soul doth know the same.
13 My bones they are not hid from thee,
altho' in secret place
I have been made, and in the earth
beneath I shaped was.
14 When I was formless, then thy eye
saw me; for in thy book
Were all my members written, and
nought other fashion took.
15 The thoughts therefore of thee, O God,
how dear are they to me!
And of them all, how very great
the endless number be!
16 If I should count them, lo, their sum
more than the sand they be:
And whensoever I awake,
I present am with thee.
17 The wicked and ungodly thou
most certainly wilt slay:
Therefore now all ye bloody men
depart from me away.
18 These are the men, O Lord, who speak
most wickedly of thee:
And take thy name in vain, because
thy enemies they be.
19 Hate I nor them that hate thee, Lord,
and that in earnest wife
Am I not grieved with all those
that up against thee rise?
20 I hate them with a perfect hate,
e'en as my utter foes:
Try me, O God, and know my heart,
my thoughts prove and disclose.
21 Consider, Lord, if wickedness
in me there any be:
And in thy way, O God, my guide
for ever lead thou me.

PSALM CXL. N.

LORD, save me from the evil man,
and from his pride and spite:
And from all those also who do
in violence delight.
2 Who evermore on me make war,
their tongues, lo, they have wher;
Like serpents underneath their lips
is adders poison fet.
3 Keep me, O Lord, from wicked hands,
preserve me to abide
Free from the cruel man that means
to cause my steps to slide.
4 The proud have laid a snare for me,
and they have spread a net
With cords in my path-way, and gins
for me also have set.
5 Therefore, I said unto the Lord,
thou art my God alone:
Hear me therefore, O hear the voice
wherewith I pray and moan.
6 O Lord my God, thou only art
the strength that saveth me:
My head in day of battle hath
been cover'd still by thee.
7 Let not, O Lord, the wicked have
the end of his desire:
Perform not his ill thought, lest he
with pride be set on fire.
8 Of them that compass me about,
the chiefest of them all,
Lord, let the mischief of their lips
upon their own heads fall.
9 Let coals fall on them, let them be
cast in consuming flame,
And in deep pit, that never they
may rise out of the same.
10 For no backbiters shall on earth
be set in stable plight:
And evil to destruction still
shall hunt the cruel wight.
11 I know the Lord th'afflicted will
revenge, and judge the poor:
The just shall praise thy name, and shall
dwell with thee evermore.

PSALM CXLI. N.

O Lord, upon thee do I call,
then haste thee unto me:
And hearken thou unto my voice
when I do cry to thee.
2 As incense let my prayers still be
directed in thy eyes:
And the uplifting of my hands
as evening sacrifice.
3 For guiding of my mouth, O Lord,
set thou a watch before:
And also of my moving lips,
O Lord, keep thou the door.
4 That I should wicked works commit,
incline thou not my heart:
With ill men of their delicacies,
Lord, let me eat no part.
5 But let the righteous smite me, Lord,
for that is good for me:
Let him reprove me, and the same
a precious oil shall be.
6 Such smiting shall not break my head,
the time shall shortly fall:
When I shall in their misery
make prayers for them all.
7 And when in stony places down
their judges shall be cast,
Then shall they hear my words, because
they have a pleasant taste.
8 Our bones about the pit's mouth are
all scattered and found;

As when one breaketh, and doth hew
the wood upon the ground.

9 But, O my Lord and God, my eyes
do look up unto thee:
In thee is all my trust, let not
my soul forsaken be.
10 Keep and preserve me from the snare
which they for me have laid:
And from the gins of wicked men,
whereof I am afraid.

11 The wicked into their own nets
together let them fall:
While I do by thy help escape
the danger of them all.

P S A L. CXLII. N.

U NTO the Lord God with my voice
I did send out my cry:

And with my strained voice unto
the Lord God prayed I.

2 My meditation in his sight
to pour I did not spare:
And in the presence of the Lord
my trouble did declare.

3 Altho' perplexed was my soul,
my path was known to thee:
In way where I did walk, a snare
they slyly laid for me.

4 I look'd and view'd on my right-hand,
but none there would me know:
All refuge failed me, and for
my soul no care did show.

5 Then cried I to thee, and said,
O Lord, my hope thou art:
And in the land of the living
my portion and my part.

6 Hear now my cry, for I am brought
full low, deliver me
From them that do me persecute:
for me too strong they be.

7 That I may praise thy name, my soul
from prison, Lord, bring out:
When thou art good to me, the just
shall compass me about.

P S A L. CXLIII. N.

L ORD, hear my pray'r and my complaint
which I do make to thee:
And in thy native truth, and in
thy justice answer me.

2 In judgment with thy servant, Lord,
O enter not at all:
For justifi'd be in thy sight
not one that liveth shall.

3 The enemy pursu'd my soul,
my life to ground hath thrown:
And laid me in the dark like them
that are to grave gone down.

4 Therefore my spirit in me is
in great perplexity:
My heart within me also is
afflicted grievously.

5 Yet I record time past, and on
thy works I meditate:
Yea, I do muse upon the works
that thy hands have create.

6 To thee, O Lord my God, do I
stretch forth my craving hands:
My soul desireth after thee,
as doth the thirly lands.

7 Hear me with speed, my spirit fails,
hide not thy face, lest I
be like to them that in the pit
sink down and there do lie.

8 Let me thy loving-kindness in
the morning hear and know:
For in thee is my trust, shew me
the way that I should go.

9 For unto thee I lift my soul,
O Lord deliver me

From all my enemies, for I
have hid my soul with thee:

10 Teach me to do thy will, for thou,
thou art my God always:

Let thy good spirit to the land
of mercy me convey.

11 For thy name's sake with quickning
alive do thou me make:

And out of trouble bring my soul,
e'en for thy justice sake.

12 And of thy mercy slay my foes,
let them destroyed be:

That do oppress my soul, for I
a servant am to thee.

P S A L. CXLIV. N.

B LESS'D be the Lord, my strength, that
instruct my hands to fight:

The Lord that doth my fingers frame
to battle by his might.

2 He is my hope, my fort, and tow'r,
deliverer and shield:

In him I trust, my people he
subdues to me to yield.

2 O Lord, what thing is man, that him
thou dost so highly prize?

Or son of man, that upon him
thou thinkest in such wise?

4 Man is but like to vanity,
so pass his days to end,

As fleeting shade. Bow down, O Lord,
the heavens, and descend.

5 The mountains touch, and they shall
cast forth thy lightning flame: (smoke,

And scatter them, thine arrows shoot,
consume them with the same.

6 Send down thy hand from heav'n above,
O Lord, deliver me:

Take me from waters great, from hand
of strangers let me free.

7 Whose subtil mouth of vanity,
with flatt'ring words doth treat:

And their right-hand is a right-hand
of falsehood and deceit.

8 A new song will I sing to thee
O God the Lord most high:

And on a ten-string'd lute also
praise thee most joyfully.

9 E'en he it is that only gives
deliverance to kings:

Unto his servant David help
from hurtful sword he brings.

10 From strangers hand me save and shield,
whose mouths talk vanity:

And their right-hand is a right-hand
of guile and subtilty.

11 That so our sons may be as plants
which growing youth doth rear:

Our daughters as carved corner-stones,
like to a palace fair.

12 Our garners full, and plenty may
of sundry sorts be found:

Our sheep bring thousands in our streets
ten thousands may abound.

13 Our oxen be to labour strong,
that none may us invade:

No goings out there be, nor cries
within our streets be made.

14 The people happy are that with
such blessings great are stor'd:

Yea, blessed all the people are
whose God is God the Lord.

P S A L. CXLV. N.

T HEE will I laud my God and king,
and blest thy name alway:

For ever will I praise the same,
and blest thee day by day.

4 Great is the Lord, most worthy praise,
his greatness none can reach:

From race to race they shall thy works
praise, and thy power preach:

3 I of thy glorious majesty
the beauty will record:

And meditate upon thy works,
most wonderful, O Lord.

4 And they shall of thy power, and of
thy fearful acts declare:

And I to publish all abroad
thy greatness will not spare.

5 And they into the mention shall
break of thy goodness great:

And I aloud thy righteousness
in singing will repeat.

6 The Lord our God most gracious is,
and merciful also:

Of great abounding mercy, and
to anger he is slow.

7 Yea, good to all, and all his works
his mercy doth exceed:

Lo, all thy works do praise thee, Lord,
and honour thee indeed.

8 Thy saints do blest thee, and they do
thy kingdom's glory show:

And blaze thy power, to cause the sons
of men the same to know.

The Second Part.

9 And of thy kingdom's majesty
do spread thy glorious praise:

Thy kingdom, Lord, a kingdom is
that doth endure always.

10 And thy dominion thro' each age
endures without decay:

The Lord upholdeth them that fall,
their sliding he doth stay.

11 The eyes of all that wait on thee,
thou dost them all relieve:

And thou to each sufficing food
in season due dost give.

12 Thou openest thy plentiful hand,
and bounteously dost fill

All things whatever that do live,
with gifts of thy good will.

13 The Lord is just in all his ways,
his works are holy all:

And he is near all those that do
in truth upon him call.

14 He the well wishes of all them
that fear him will fulfil:

And he will hear them when they cry,
and save them all he will.

15 The Lord preserves all those to him
that bear a loving heart:

But he all them that wicked are
will utterly subvert.

16 My thankful mouth shall gladly speak
the praises of the Lord:

All flesh to praise his holy name
for ever shall accord.

P S A L. CXLVI. N.

M Y soul praise thou the Lord always,
my God I will confess:

While breath and life prolong my days,
my tongue no time shall cease.

2 Trust not in worldly princes then,
tho' they abound in wealth:

Nor in the sons of mortal men,
in whom there is no health.

3 For why? their breath doth soon depart,
to earth anon they fall:

And then the counsels of their heart
decay and perish all.

4 Blessed

Blessed and happy are all they
whom Jacob's God doth aid:
And he whose hope doth not decay,
but on the Lord is stay'd.

5 Who made the earth and waters deep,
the heavens high withal;
Who doth his word and promise keep
in truth, and ever shall.

6 With right always he doth proceed;
for such as suffer wrong:
The poor and hungry he doth feed,
and loose their fetters strong.

7 The Lord doth send the blind their sight,
the lame to limbs restore:
He loveth all that are upright,
and just men evermore.

8 He doth defend the fatherless,
and stranger sad in heart:
He frees the widow from distress,
and ill men's ways subvert.

9 The Lord thy God eternally,
O Sion, still shall reign:
In time of all posterity
for ever to remain.

P S A L M CXLVII. N.

Praise ye the Lord; for it is good
unto our God to sing:
For it is pleasant, and to praise
it is a comely thing.

2 The Lord his own Jerusalem
he buildeth up alone:
And the desert of Israel
doth gather into one.

3 He heals the broken in their heart,
their force up doth he bind:
He counts the number of the stars,
and names them in their kind.

4 Great is the Lord, great is his power,
his wisdom infinite:
The Lord relieves the meek, and throws
to ground the wicked wight.

5 Sing unto God the Lord with praise,
unto the Lord rejoice:
And to our God upon the harp
advance your singing voice.

6 He covers heaven with clouds, and for
the earth prepareth rain:
And on the mountains he doth make
the grass to grow again.

7 He gives to beasts their food, and to
young ravens when they cry:
His pleasure not in strength of horse,
nor in man's legs doth lie.

8 But in all those that do him fear,
the Lord hath his delight:
And such as do attend upon
his mercies shining light.

The Second Part.

9 O praise the Lord, Jerusalem,
thy God, O Sion praise:
For he the bars hath forged strong,
wherewith thy gates he stays.

10 Thy children in thee he hath blest,
and in thy borders he
doth settle peace, and with the flour
of wheat he filleth thee.

11 And his commands likewise upon
the earth he sendeth out:

Also his word with speedy course
doth swiftly run about.
12 He giveth snow like wool, and frost
like ashes scatters wide:
Like morsels cast his ice, the cold
whereof who can abide?

13 He sendeth forth his mighty word,
and melteth them again:
His wind he makes to blow, and then
the waters flow again.

14 The doctrine of his holy word
to Jacob he doth show:
His statutes and his judgments he
gives Israel to know.

15 With any nation he hath not
so dealt, nor have they known
His secret judgments; ye therefore,
praise ye the Lord alone.

P S A L M CXLVIII. J. H.

GIVE laud unto the Lord,
From heav'n that is so high:
Praise him in deed and word
Above the starry sky.

And also ye, his angels all,
His armies royal,
Praise joyfully
2 Praise him both moon and sun;
Which are so clear and bright:
The flame of you be done,
Ye glittering stars of light:
And you no less,
Ye heavens fair,
Clouds of the air,
His laud express.

3 For at his word they were
All formed as we see:
At his voice did appear
All things in their degree;
Which he set fast;
To them he made
A law and trade
Always to last.

4 Extol and praise God's name
On earth, ye dragons fell:
All deeps do ye the same,
For it becomes ye well.
The same do ye,
Fire, hail, ice, snow,
And storms that blow
At his decree.

5 The hills and mountains all,
And trees that fruitful are:
The cedars great and tall,
His worthy praise declare.
Beasts and cattel,
Yea, birds of wing,
And worms creeping,
That on earth dwell.

6 All things both great and small,
With all their pompous train:
Princes and judges all,
That in the world remain,
Extol his name;
Young men and maids,
Old men and babes,
Do ye the same.

7 For his name shall we prove
To be most excellent:

Whose praise is far above
The earth and firmament.
For sure he shall
Exalt with bliss
The horn of his,
And help them all.

8 His saints all shall forth tell
His praise and worthiness:
The sons of Israel
Each one both more and less:
And also they
That with good-will
His words fulfill,
And him obey.

P S A L M CXLIX. N.

SING ye unto the Lord our God,
a new rejoicing song:
And let the praise of him be heard
his holy saints among.

2 Let Israel rejoice in God,
and praises to him sing:
And let the seed of Sion be
most joyful in their king.

3 Let them sound praise with voice of lute
unto his holy name:
And with the timbrel and the harp
sing praises to the same.

4 For why? the Lord his pleasure all
hath in his people set:
And by deliverance he will raise
the meek to glory great.

5 With glory and with honour now
let all his saints rejoice:
Aloud upon their beds also
advance their singing voice.

6 And in their mouths let be the high
praises of God the Lord:
And in their hands likewise a sharp
and a two-edged sword.

7 To plague the heathen, and correct
the people with their hands:
To bind their stately kings in chains,
their lords in iron bands.

8 To execute on them the doom
that written was before:
This honour all his saints shall have,
praise ye the Lord therefore.

P S A L M CL. N.

Yield unto God the mighty Lord,
praise in his holiness:
And in the firmament of his
great pow'r praise him no less.

2 Advance his name, and praise him in
his mighty acts always;
According to his excellence
and greatness give him praise.

3 His praises with the princely noise
of sounding trumpets blow:
Praise him upon the viol, and
upon the harp also.

4 Praise him with timbrel and with flute,
organs and virginals,
With sounding cymbals praise ye him
praise him with loud cymbals.

5 Whatever hath the benefit
of breathing, praise the Lord:
To praise his great and holy name,
agree with one accord.

The End of the PSALMS.

VENI CREATOR.

COME Holy Ghost, Eternal God,
proceeding from above:
Both from the Father and the Son,
the God of peace and love:
2 Visit our minds, and into us
thy heavenly grace inspire:
That for all truth and godliness
we may have true desire.
3 Thou art the very Comforter
in all grief and distress:
The heav'nly gift of God most high,
which no tongue can express.
4 The fountain and the living spring
of joy celestial:
The fire so bright, the love so sweet,
the unction spiritual.
5 Thou in thy gifts art manifold,
whereby Christ's Church doth stand:
In faithful hearts writing thy law,
the finger of God's hand.
6 According to thy promise made
thou givest speech with grace,
That thro' thy help the praise of God
may sound in ev'ry place.
7 O Holy Ghost into our souls
send down thy heav'nly light:
Inflame our hearts with fervent love,
to serve God day and night.
8 Our weakness strengthen and confirm,
which feeble is and frail:
That neither devil, world, nor flesh,
against us may prevail.
9 Our enemies put far from us,
and grant us to obtain
Peace in our hearts with God and man,
the best and truest gain.
10 And grant, O Lord, that thou being
our leader and our guide,
We may eschew the snares of sin,
and never from thee slide.
11 To us such plenty of thy grace,
good Lord grant, we thee pray,
That thou may'st be our Comforter
at the last dreadful day.
12 Of strife, and all dissention, Lord,
do thou dissolve the bands:
Tie fast the knots of peace and love
throughout all Christian lands.
13 Grant us, O Lord, thro' thee to know
the Father, most of might;
That of his dear beloved Son
we may attain the sight.
14 And that with perfect faith also
we may acknowledge thee,
The Spirit of them both alive,
One God in persons three.

The Song of St. Ambrose, called Te Deum.

WE praise thee God, and thee confess
the only Lord to be:
And as eternal Father, all
the earth doth worship thee
2 To thee all angels cry, the heav'ns,
and all the pow'rs therein:
To thee incessantly do cry
Cherub and Seraphin.
3 O holy, holy, holy, Lord,
of Sabbath Lord the God:
Thro' heaven and earth thy praise is
and glory all abroad.
4 Th' Apostles glorious company
yield praises unto thee:

The Prophets goodly fellowship
praise thee incessantly.
5 The noble and victorious host
of Martyrs found thy praise:
The holy Church thro'out the world
acknowledge thee always.
6 Father of endless Majesty
they do acknowledge thee:
And Christ thy honourable, true,
and only Son to be.
7 The Holy Ghost the Comforter,
of Glory thou art King,
O Christ, and of the Father art
the Son everlasting.
8 When sinful man's decay in hand
thou tookest to restore,
To be enclosed in virgin's womb
thou didst not then abhor.
9 When thou of death hadst overcome
the sharpness thro' thy might,
Heav'n's kingdom thou didst open set
to each believing wight.
10 In glory of the Father thou
dost sit on God's right hand:
We trust that thou shalt come our judge,
our cause to understand.
11 Lord, help thy servants whom thou
bought with thy precious blood: (halt
And in eternal glory set
them with thy saints most good.
12 O Lord, do thou thy people save,
bless thy inheritance:
Lord govern them, and also do
for ever them advance.
13 We magnify thee day by day,
always world without end;
And do adore thy holy Name;
vouchsafe us to defend.
14 From sin this day, Have mercy, Lord,
have mercy on us all:
And on us, as we trust in thee,
Lord, let thy mercy fall.
15 O Lord, I have reposed all
my confidence in thee:
Therefore let no confounding shame
my portion ever be.

The Song of Zacharias, called Benedictus.

THE only Lord of Israel
Be praised evermore:
For thro' his visitation and
His mercy kept in store,
2 His people now he hath redeem'd,
That long have been in thrall:
And spread abroad his saving health
Upon his servants all.
3 In David's house, his servants true,
According to his mind;
And also his anointed King,
As we in scripture find.
4 As by his holy prophets all
He often did declare,
The which were since the world began,
His way for to prepare.
5 That we might be delivered
From those that make debate,
Even from the hands of enemies,
And all that do us hate.
6 The mercy which he promised
Our Fathers to fulfil:
And think upon his cov'nant made
(spread, According to his will.
7 And also to perform the oath
Which he before had sworn,

To Abraham our father dear,
For us that were forlorn.
8 That he would give himself for us,
And us from bondage bring,
Out of the hands of all our foes,
To serve our heav'nly King.

9 And that without all kind of fear,
Alive in righteousness:
And likewise for to lead our lives
In steadfast holiness. (born,
10 And thou, O Child, who now art
And of the Lord elect.
Shalt Prophet of the highest be,
His way for to direct.

11 For thou shalt go before his face
For to prepare his ways:
And also for to teach his will
And pleasure all thy days.

12 To give them knowledge how that
Salvation now is near: (their
And that remission of their sins
Is thro' his mercy dear.

13 Whereby the day-spring from on
Descended from his seat, (high
To give light unto them that sat
In darkness very great.

14 To lighten those that shadow'd be
With death, and are opprest:
And also for to guide our feet
The way to peace and rest.

The Song of the blessed Virgin Mary, called Magnificat.

MY soul doth magnify the Lord,
my spirit evermore
Rejoiceth in the Lord my God,
Who is my Saviour.

2 And that because he did regard,
And had respect unto
The low estate of his handmaid,
And let the mighty go.

3 For now behold all nations, and
The generations all,
From this time forth for evermore
Shall me right blessed call:

4 Because he hath me magnify'd,
Who is the Lord of might:
Whose name be ever sanctify'd,
And praised day and night.

5 For with his mercy and his grace
All men he doth enlame,
Throughout the generat'ions all,
That fear his holy name.

6 He shew'd strength with his mighty
And made the proud to start, (arm,
With all imaginations that
Were in their wicked heart.

7 He hath put down the mighty ones
From their supernal seat,
And did exalt the meek in heart,
Even from his low estate.

8 The hungry he replenished
With all things that were good,
And thro' his pow'r he made the rich
Of-times to want their food.

9 And calling to remembrance his
Great mercy very well,
Hath holpen up most graciously
His Servant Israel:

10 According to his promise made
To Abraham before,
And to his seed successively,
To stand for evermore.

Nunc dimittis. The Lord's Prayer. Quicunque vult.

*The Song of Simeon, called
Nunc dimittis.*

O Lord my God, because my heart
Hath longed earnestly
My Lord and Saviour to behold
And see before I die.

2 The joy and health of all mankind,
Desired long before,
Who now is come into the world
Lost man for to restore.

3 Then suffer, Lord, thy servant now
In peace for to depart,
According to thy holy word,
Which doth rejoice my heart.

4 Because my eyes, which thou hast
To give my body light. (made)
Have now beheld thy saving health,
Which is the Lord of might.

5 Whom thou hast mercifully set,
Of thy abundant grace,
In open sight and visible
Before all peoples face;

6 The Gentiles to illuminate,
Who do in darkness dwell,
Also to be the glory of
Thy People Israel.

The Lord's Prayer, or Pater-noster.

OUR Father which in heaven art,
Lord, hallowed be thy Name.
Thy kingdom come. Thy will be done
in earth, even as the same

2 In heaven is. Give us, O Lord,
our daily bread this day:
As we forgive our debtors, so
forgive our debts, we pray.

3 Into temptation lead us not,
from evil keep us free:
For kingdom, power, and glory is
thine to eternity.

*The Symbol or Creed of Athanasius,
called Quicunque vult.*

WHAT man soever he be that
salvation hopes to gain,
The Catholick Belief he must
before all things retain.

2 Which Faith unless he whole do keep,
and undefeibly,

Eternally without all doubt,
he shall be sure to die,

3 The Catholick belief is this,
that God we worship one,
In Trinity, and Trinity
in Unity alone.

4 So as we neither do confound
the persons of the Three,
Nor yet the Substance whole of one
in sunder parted be.

5 One person of the Father is,
another of the Son;
Another person proper of
the Holy Ghost alone.

6 Of Father, Son, and Holy Ghost,
but one the Godhead is;
Glory the same, co-eternal
the Majesty likewise.

7 Such as the Father is, such is
the Son in each degree;
And such also we do believe
the Holy Ghost to be.

8 The Father he is uncreate,
and uncreate the Son;
The Holy Ghost is uncreate,
so uncreate each one.

9 Father incomprehensible,
so likewise is the Son;

Comprehensible also is,
the Holy Ghost of none.

10 The Father is eternal, and
the Son eternal so;
And in like sort eternal is
The Holy Ghost also.

11 And yet tho' we believe that each
of these eternal be,
Yet there but One eternal is,
and not eternal's three;

12 As not incomprehensible,
nor yet uncreate three;
But One incomprehensible,
One uncreate hold we.

13 As the Father Almighty is,
the Son is so likewise,
And in like manner Almighty
the Holy Spirit is.

14 And albeit that ev'ry one
of these Almighty be,
Yet there but One Almighty is,
and not Almighty's three.

15 The Father God is, God the Son,
God Holy Ghost also;
Yet are there not three Gods to be,
but One God and no more.

16 So likewise Lord the Father is,
and Lord also the Son,
And Lord the Holy Ghost; yet are
there not three Lords, but One.

17 For as we are compell'd to grant
by Christian Verity
Each of the persons by himself
both God and Lord to be:

18 So Catholick Religion doth
strictly forbid alway,
That either Gods be three, or that
there Lords be three to say.

19 Of none the Father is, not made,
created, nor begot:
The Son is of the Father, not
create, nor made, but got.

20 The Holy Ghost is of them both,
the Father and the Son;
Nor made, created, nor begot,
but doth proceed alone.

21 So we One Father hold only,
One Son also, not three;
One Holy Ghost alone, and not
three Holy Ghosts to be

22 None in this Trinity before
or after other is,
Nor greater any than the rest,
nor lesser be likewise:

23 But every one among themselves
of all the persons three,
Together co-eternal all,
and all co-equal be.

24 So Unity in Trinity,
as it is said before,
And Trinity in Unity
we always must adore.

25 Therefore what man soever that
salvation hopes to gain,
This Faith touching the Trinity
of force he must retain.

26 And needful to eternal life,
it is, that every wight
The Incarnation of our Lord
he do believe aright.

27 For this the right Faith is, that we
believe, and also know
That Christ our Lord, the Son of God,
is God and Man also.

28 God of his Father's substance got
before the world began:

A Prayer to the Holy Ghost.

And of his Mother's substance born
in world a very man.

29 Both perfect God, and perfect Man
in one, one Jesus Christ;
That doth of reasonable soul
and human flesh subsist.

30 Touching his Godhead, equal with
his Father God is he:
Touching his Manhood, lower than
his Father in degree.

31 Who tho' he be both very God,
and very man also;
Yet is he but One Christ alone,
and is not persons two.

32 One, not by turning of Godhead,
into the flesh of Man;
But by taking Manhood to God,
this Being one began.

33 All one, not by confounding of
the substance into one;
But only by the Unity
that is of one Person.

34 For as the reasonable soul
and flesh but one Man is;
So in one Person God and Man
is but One Christ likewise.

35 Who suffer'd for to save us all,
to hell he did descend;
The third day rose again from death,
to heaven he did ascend.

36 He sits at the right-hand of God,
th' Almighty Father there;
From thence to judge the quick and dead
again he shall appear.

37 At whose return all men shall rise
with bodies new restor'd,
And of their own works they shall give
account unto the Lord.

38 And they into eternal life
shall go that have done well;
Who have done ill shall go into
eternal fire to dwell.

39 This is the Catholick Belief;
who doth not faithfully
believe the same, without all doubt,
he saved cannot be.

*A Prayer to the Holy Ghost, to be sung
before the Sermon.*

COME Holy Spirit, God of might,
the Comforter of all;
Teach us to know thy word aright,
that we may never fail.

2 O Holy Ghost, visit our land,
defend us with thy shield;
Against all sin and wickedness,
Lord, help us win the field.

3 O Lord preserve our King, and bless
his Council, that they may
Be steadfast in the Gospel of
our Saviour Christ alway.

4 O Lord, that gav'st thy holy word,
send preachers plenteously;
That in the same we may accord,
and therein live and die.

5 O holy Spirit, guide aright
the preachers of thy word;
That thou by them may'st cut down sin
as it were with a sword.

6 Depart not from thy pastors pure,
but aid them at their need;
Who break to us the bread of life,
whereon our souls do feed.

7 Blessed Spirit of truth keep us
in peace and unity:

Keep

The humble Suit of a Sinner. The Lamentation of a Sinner. The Lamentation. Gloria Patri.

Keep us from sects and errors all,
and from all heresy.
2 Convert all those that are our foes,
and bring them to thy light;
That they and we may well agree,
and praise thee day and night.
9 True faith in us, O Lord, increase,
and let love so abound,
That man and wife may live at peace,
and all about us round.
10 In our time give thy peace, O Lord,
to nations far and nigh,
And teach them all thy word, that they
may sing to thee most high.

The humble Suit of a Sinner.

O Lord, on whom I do depend,
behold my careful heart:
And when thy will and pleasure is,
release me of my smart.
2 Thou see'st my sorrows what they are,
my grief is known to thee;
And there is none that can remove,
or take the same from me.
3 But only thou whose aid I crave,
whose mercy still is prest
To ease all those that come to thee
for succour, and for rest.
4 And since thou see'st my restless eyes,
my tears and grievous groan,
Attend unto my suit, O Lord,
mark my complaint and moan.
5 For sin hath so enclosed me,
and compass'd me about,
That I am now remediless,
if mercy help not out.
6 For mortal man cannot release,
or mitigate my pain,
But only Christ, my Lord and God,
who for my sins was slain.
7 Whose bloody wounds are yet to see,
tho' not with mortal eye;
Yet do thy saints behold them all,
and so I trust shall I.
8 Tho' sin doth hinder me awhile,
when thou shalt see it good
I shall enjoy the sight of him
who shed for me his blood.
9 And as thy angels, and thy saints
do now behold the same,
So trust I to possess that place,
with them to praise thy name.
10 But whilst I live here in this vale,
where sinners do frequent,
Assist me ever with thy grace
my sins still to lament.
11 Lest that I tread the sinners path,
and give them my consent
To dwell with them in wickedness,
whereto nature is bent.
12 Only thy grace must be my stay,
let that with me remain;

For if I fall, then of myself
I cannot rise again.
13 Wherefore this yet is once again
my suit and my request,
To grant me pardon for my sin,
that I in thee may rest.
14 Then shall my heart and tongue also
be instruments of praise,
And in thy Church and house of saints
sing Psalms to thee always

The Lamentation of a Sinner.

O Lord, turn not thy face away
From him that lies prostrate,
Lamenting sore his sinful life
Before thy mercy gate;
2 Which thou dost open wide to those
That do lament their sin;
O shut it not against me, Lord,
But let me enter in.
3 Call me not to a strict account
How I have lived here,
For then I know right well, O Lord,
Most vile I shall appear.
4 I need not to confess my life,
For surely thou can'st tell;
What I have been, and what I am,
Thou knowest very well.
5 O Lord, thou know'st what things
Also the things that be, (be past,
Thou know'st also what is to come,
Nothing is hid from thee. (made
6 Before the heavens and earth were
Thou knew'st what things were then,
As all things else that have been done
Among the sons of men.
7 And can the things that I have done
Be hidden from thee then?
No, no, thou know'st them all, O Lord,
Where they were done, and when.
8 Wherefore with tears I come to thee
To beg and to intreat,
Even as a child that hath done ill,
And feareth to be beat.
9 So come I to the throne of grace,
Where mercy doth abound;
Desiring mercy for my sin,
To heal my deadly wound.
10 O Lord, I need not to repeat
What I do beg or crave,
For thou dost know before I ask
The thing that I would have.
11 Mercy, good Lord, mercy I ask,
This is the total sum;
For mercy, Lord, is all my suit,
O let thy mercy come.

The Lamentation.

O Lord, in thee is all my trust,
give ear unto my woful cry:

Refuse me not that am unjust,
but cast on me thy heavenly eye.
2 Behold how I do still lament
my sins wherein I do offend;
Shall I for them have punishment,
since thee to please I do intend?
3 No, no, thy will is not so bent
to deal with sinners in thine ire;
But when in heart they do repent,
with speed thou grantest their desire.
4 To thee therefore still will I cry
to wash away my sinful crime;
Thy blood, O Lord, is not yet dry,
but that it may help me in time.
5 Hasten then, O Lord, therefore, I pray,
to pour on me thy gifts of grace;
That when this life shall pass away,
in heaven with thee I may have place.
6 Where thou dost reign eternally
with God, who once thee down did send:
Where Angels do incessantly
sing praise to thee, world without end.

Preserve us, Lord, by thy dear word
From Turk and Pope defend us, Lord,
Both which would thrust out of his throne
Our Lord Christ Jesus, thy dear Son.
Lord Jesus Christ, shew us thy might,
That thou art Lord of Lords by right:
Thy poor afflicted flock defend,
That we may praise thee without end.
God, Holy Ghost the Comforter,
Be our Patron, help and succour:
Give us one mind and perfect peace,
All gifts of grace in us increase.
Thou living God in Persons Three,
Thy name be prais'd in Unity:
In all our need so us defend,
That we may praise thee without end.

Gloria Patri.

To Father, Son, and Holy Ghost,
All Glory be therefore;
As in beginning was, is now,
And shall be evermore.

Another.

To Father, Son, and Holy Ghost,
Immortal Glory be;
As was, and is, and shall be still,
To all Eternity.

Another.

All Glory to the Trinity.
That is of Mighties most:
To God the living Father, and
The Son and Holy Ghost.
As it hath been in all the time
That hath been heretofore:
As it is now, and so shall be,
Henceforth for evermore.



The E N D.



An INDEX to the HOLY BIBLE, or an Account of the most remarkable Passages in the Books of the Old and New Testament : Pointing to the Time wherein they happened ; and to the Places of Scripture wherein they are recorded.

The Year before CHRIST		<i>The first Age of the World.</i>		The Year before CHRIST		<i>The first Age of the World.</i>	
4004.	Genesis I, & II.	I N the beginning God created the heaven and the earth, &c. and last of all man after his own image.		2349.	Genesis V. 27.	Methuselah dieth a little before the flood, in the 969 th year of his age. He was the oldest man.	
	III.	Man falls from his first state, but is promised a Saviour of the seed of the woman.			VII. 11.	The flood comes upon the earth in the 600 th year of Noahs age.	
4003.	IV. 1,	The world first peopled after Adam and Eve had left paradise.		2348.	VIII. 18,	T HE flood ceaseth, and Noah (with his family, and the creatures he carried in with him) comes out of the ark, and offers a burnt-offering. At the same time God makes a covenant with Noah and his seed, promising never more to destroy the world by water ; as a token whereof, he placeth the rainbow in the cloud. The same year Noah begins to plant vines, and is drunk.	
3875.	8.	About this time Cain and Abel offer sacrifice, and Abel is murdered by his brother.			20.		
3874.	V. 3,	Seth born.			IX. 9,		
3769.	6.	Enos born.			20.		
	IV. 26.	About this time men begin to call upon the name of the Lord.					
3679.	V. 9,	Cainan born.		2346.	XI. 10,	Arphaxad born.	
3609.	12,	Mahalaleel born.		2311.	12,	Salah born.	
3544.	15,	Jared born.		2281.	14,	Eber born.	
3382.	18,	Enoch, the seventh from Adam, born.		2247.	16,	Peleg born ; so called, because in his days the earth was divided.	
3317.	21,	Methuselah born.		2234.	X. 8,	About this time Nimrod begins to exalt himself by laying the first foundation of the Assyrian monarchy.	
3130.	25,	Lamech, the father of Noah, born.			11.	Nineveh, the metropolis of Assyria, built.	
3074.	5,	Adam dieth, aged 930 years.		2233.	XI. 4, 6,	About this time the posterity of Nimrod begin to build the city and tower of Babel ; so called from the confusion of languages which God sent among the workmen.	
3017.	23, 24,	Enoch, in the 365 th year of his age, taken up to God.			8, 9,		
2962.	8,	Seth dieth, aged 912 years.		2217.	18.	Reu born.	
2948.	28,	Noah, the father and Patriarch of the new world after the flood, born.		2188.		Mizraim, the grandson of Ham, leads colonies into Egypt, and layeth the foundation of a kingdom, which lasted 1663 years ; whence Egypt is called the land of Ham, and the Egyptian Pharaohs boasted themselves to be the sons of ancient Kings.	
2864.	11,	Enos, the third from Adam, dieth, aged 905 years.			Ge. XI. 20,	Serug born.	
2769.	14,	Cainan dieth, aged 910 years.			22,	Nahor born.	
2714.	17,	Mahalaleel, the fifth from Adam, dieth, aged 895 years.			24,	Terah, Abrams father, born.	
2582.	20.	Jared, the sixth from Adam, dieth, aged 952 years.			19,	Peleg, the sixth from Noah, dieth.	
2469.	VI. 3.	God commands Noah to preach repentance, and to build the Ark,			25.	Nahor, the ninth from Noah, dieth.	
	1 Peter III. 20.	120 years before the flood.					
2448.	2 Peter II. 5.	To Noah, aged 500 years, is born Japheth, and two years after, Shem.					
2353.	Ge. V. 32.	Lamech the ninth from Adam dieth, aged 777 years, he is the first man whom the Scriptures mention, to have died a natural death before his father.					

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The second Age of the World.</i>	The Year before CHRIST		<i>The third Age of the World.</i>
1998.	Gen. IX 28, 29.	Noah dieth, aged 950 years, 350 years after the flood.	1913.	Genesis XV. 2.	Abfah complaineth for want of an heir : God promifeth him a fon, and a multiplying of his feed. Canaan is promifed again, and confirmed by a fign.
1996.	XI. 32,	Abram born, he was 75 years of age when his father Terah died, aged 205 years ; fo that Terah begat not Abram in the 70 th year of his age, but Nahor and Haran, and in the 130 th year of his age, begat Abram. See <i>Acts</i> vii. 4.	1911.	XVI. 1, 2,	Sarai being barren, giveth Hagar her handmaid to Abram.
	26,	Saraí Abrams wife (called alfo Ifcah) Haran Abrams brothers daughter, born ten years after her husband.	1910.	15.	Iſhmael, Hagars fon, born.
1986.	29, 30.	Reu, the feventh from Noah, dieth.	1908.	XI. 13.	Arphaxad, the third from Noah, dieth.
	XVII. 17.	Serug, the eighth from Noah, dieth.	1897.	XVII. 5.	God maketh a covenant with Abram, and in token of a greater bleſſing, changeth his name into Abraham. As a ſeal of this Covenant Circumciſion is ordained. Sarai her name alſo is changed into Sarah, and ſhe is bleſſed. God promiſeth them a Son, and commandeth that his name be called Iſaac ; in him God promiſeth to eſtabliſh his Covenant.
1978.	XI. 21,	About this time Chedorlaomer king of Elam, ſubdueth the kings of Sodom, Gomorrah, Admah, Zebaiim, and Bela ; who ſerve him 12 years.		XVIII.	Abraham entertaineth three angels, who renew the promiſe to him of having a Son. God revealeth to Abraham the deſtruction of Sodom, with whom Abraham intercedes for Lot and his family. See <i>Gen.</i> xix. 29.
1955.	23.	Terah with his family leaveth Ur of the Chaldeans, and dwells at Haran.		XIX.	Lot is commanded, for the preſervation of himſelf and his family, to get out of Sodom, and to fly to the mountain ; but by much intreaty, he obtaineth leave to go into Zoar. Sodom, Gomorrah, and all the cities in the vale of Siddim, with all the inhabitants of them, are for the moſt horrible ſins deſtroyed by fire and brimſtone from Heaven. The dead ſea remains a monument thereof unto this day. Lots wife, for looking back upon Sodom, contrary to Gods command, is turned into a pillar of ſalt ; and Lot himſelf fearing to continue at Zoar, leaves the plain country, and betakes himſelf to the mountain, carrying his two daughters with him.
1925.	XIV. 1, 2, 3, &c.	<i>The third Age of the World.</i>			
1922.	XI. 31.	ABRAM, after his fathers deceaſe, in the 75 th year of his age, is commanded by God to enter upon the land of Canaan, which God promiſeth to give unto his feed and that in his feed (<i>viz.</i> Chriſt Jeſus our Lord) all the families of the earth ſhould be bleſſed.			
1921.	XII. 1, 2, 3,	In the year following a famine in the land of Canaan forceth Abram with his family to go into Egypt. From this firſt coming into Egypt, to the departure of the children of Iſrael out of it, are reckoned 430 years.			
1920.	10.	Abram and Lot in this ſame year return into Canaan ; but the land not being ſufficient for both their flocks, they part aſunder. Lot goeth to Sodom. God reneweth his promiſe to Abram, he removeth to Hebron, and there buildeth an altar.			
	Gal. III. 17.	Bera the king of Sodom, with four other kings, rebel againſt Chedorlaomer, but are overcome by him in the valley of Siddim. Lot being taken priſoner, Abram reſcueth him, ſlayeth Chedorlaomer and his confederates, and in his return is bleſſed by Melchiſedec king of Salem, and prieſt of God, to whom Abram gives tithe. The reſt of the ſpoils, his Partners having had their portions, he reſtoreth to the king of Sodom.			
	Exodus XII. 40.				
	Genesis XIII.				
1913.	XIV. 4,		1896.	XXI. 2	Iſaac born in the 100 th year of Abrahams age. Not long after to Lot are born Moab and Ammon, his ſons at the ſame time, and his grandſons.
	19,		1892.	XXI. 9.	Hagar and Iſhmael, at Sarahs requeſt, are caſt forth.
	20.		1878.	XI. 15.	Salah, the fourth from Noah, dieth.
			1871.	XXII.	God tempteth Abraham to offer Iſaac ; Abraham giveth proof of his faith and obedience.
			1859.	XXIII.	Sarah dieth at Hebron in Canaan, in the 127 th year of her age.

Iſaac

An INDEX to the HOLY BIBLE.

The Year before CHRIST	The third Age of the World.	The Year before CHRIST	The third Age of the World.
1856.	Genefis XXIV. Ifaac marrieth Rebekah the daughter of Bethuel, the son of Nahor, in the 40 th year of his age.	1739.	Genefis XXXVIII. 16. XXXVII. Judah lieth with Tamar his daughter in law in disguise.
1846.	XI. 11. Shem, the son of Noah, dieth.	1729.	Joseph is hated by his brethren, and is sold to merchant-men, Ithmaelites and Midianites, who carry him into Egypt, where he is sold to Potiphar an officer of Pharaohs, and by him made overseer of his house.
1837.	XXV. 24. Jacob and Esau born in the 60 th year of their father Isaac's age.	1718.	XXXIX. Joseph resisteth the temptations of his masters wife; he is falsely accused by her, and cast into prison. He interpreteth the dreams of Pharaohs butler and baker, which come to pass according to his interpretation.
1821.	XXV. 7. Abraham dieth, aged 175 years.		XL. Isaac dieth, aged 180 years, and is buried by his sons, Jacob and Esau.
1817.	XI. 17. Heber, the fifth from Noah, dieth; from him Abraham and his posterity were called Hebrews. Gen. xiv. 13.	1716.	XXXV. 28. Joseph interpreteth Pharaohs two dreams; he giveth Pharaoh counsel, and is made governor of the whole land of Egypt.
1796.	XXVI. 34. Esau, aged forty years, marrieth Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite.	1715.	XXI. 25, 47, 50. Here begin the seven years of plenty in the land of Egypt. About this time Manasseh and Ephraim Josephs two sons, are born of Asenath the daughter of Poti-pherah, priest of On.
1773.	XXV. 17. Ishmael dieth, aged 137 years.	1708.	54. Here begin the seven years of famine.
1760.	XXVII. Jacob by his mothers instruction, obtaineth the blessing from Isaac his father, which was designed for Esau. Upon which he is forced to fly into Mesopotamia to shun his brothers rage. Upon the way are foretold unto him, in a vision, the blessings of his posterity. At length he comes to his uncle Laban's house, and covenanteth to serve him seven years for his daughter Rachel, but Laban deceiveth him with Leah; the marriage-week being completed, Rachel also is given him to wife, upon condition of serving seven years more.	1707.	XLII. 1, 2, 3. Jacob sendeth his ten sons to buy corn in Egypt; they are imprisoned by Joseph for spies; but are set at liberty on condition of bringing Benjamin, and Simeon is kept as a pledge.
1758.	32. Of Leah are born,		XLIII. Jacob is with much difficulty persuaded to send Benjamin; Joseph maketh himself known to his brethren, and sendeth for his father, by command from Pharaoh.
1757.	33. Reuben,		XLV. Joseph having offered sacrifice to God, for that his son Joseph is yet alive; goes with all his family into Egypt, in the third year of famine, and 130 th year of his age. He is seated in the land of Goshen.
1756.	34. Simeon,	1706.	XLVI. Joseph getteth all the money, lands, and cattle of the Egyptians, for bread; only the lands belonging to the priests he buyeth not.
1755.	35. Levi,	1704.	XLVII. Joseph adopteth Ephraim and Manasseh, and blesseth them, and all his sons; prophesieth the descent of the Messiah from Judah, and dieth, aged 147 years; 17 whereof he lived in Egypt. He is with great pomp carried into Canaan, and buried in the sepulcher of his father.
1745.	XXX. 23. Judah, from whom the Jews receive their denomination.	1703.	XLVIII. Joseph on his death-bed prophesieth unto his brethren their return
1739.	XXXI. Rachel having been long barren, at length beareth Joseph: Jacob desiring to depart, is persuaded by Laban to serve six years more for some part of his flock.	1689.	XLIX. L. into
	XXXII. Jacob, after he had been twenty years in Mesopotamia, sets forward on his journey homewards, without acquainting his father or brothers in law; Rachel stealeth her fathers gods, and is pursued by Laban. Jacob by his prudence is reconciled to his brother Esau. He wrestleth with an angel at Peniel, and is called Israel.	1635.	
	XXXIV. About this time Dinah, Jacobs daughter, is deflowred by Sicheim the son of Hamor. Simeon and Levi, Dinahs brethren, revenge their sisters quarrel, by putting all the males of Sicheim to the sword, for which thing Jacob reproveth them.		
	XXXV. 16. Rachel is delivered of Benjamin on the way betwixt Beth-el or Bethlehem, and Ephrath, and dies in child-		

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The third Age of the World.</i>	The Year before CHRIST		<i>The fourth Age of the World.</i>
1635.		into Canaan; takes an oath of them to carry his bones out of Egypt, and dieth aged 110 years.	1491.	Exodus XII. 29, 41.	in the evening, the passover is instituted.
		The Book of Genesis endeth in the death of Joseph, containing the history of 2369 years; next to which in order of time the book of Job follows, written (as it is generally believed) by Moses.			Upon the fifteenth of the same month, at midnight, the first-born of Egypt being all slain, Pharaoh and his servants make haste to send away the Israelites; and they the self-same day, wherein they were let go out of bondage, being the complete term of 430 years from the first pilgrimage of their ancestors, reckoning from Abrahams departure out of Charran, take their journey, and march away, being
1619.	Exodus VI. 16.	Levi dieth in Egypt, aged 137 years; he was grandtather to Moses and Aaron.			600,000 men, besides children, and come to Rameses, from whence by several encampings they come to the Red sea, the Lord conducting them in a pillar of a cloud by day, and in a pillar of fire by night. They carry Josephs bones with them.
1577.	I. 8.	Here begins the bondage of the children of Israel, when a king rose up in Egypt, who knew not Joseph.		Numb. XXXIII	At the Red sea Pharaoh with his host overtakes them; Moses divides the waters with his rod, and the children of Israel pass through on dry ground unto the desert of E-tham; whom when Pharaoh and his army would needs follow, they are all overwhelmed by the waters coming together at the dawning of the day, whereby the Israelites are wholly freed from the bondage of the Egyptians; whose carcases when they see floating all the sea over, and cast upon the shore, they sing a song of praise and thanksgiving unto God.
1574.	VII. 7.	Aaron born three years before his brother Moses, 83 years before the departure of the children of Israel out of Egypt.		Exodus XIV.	XV.
1573.	I. 15, 22	Pharaoh having in vain commanded the Hebrew midwives to destroy all the males of the Israelites, set forth an edict, charging that they be all cast into the river.			XVI.
1571.	II. 1, 5,	Moses is born, who being hid in the flags by the rivers side, is found by Pharaohs daughter, and becomes her adopted son.			XVII. 1,
1531.	II.	Moses in the fortieth year of his age, having slain an Egyptian, whom he saw contending with an Hebrew, flieth into Midian, where he marryeth Zipporah the daughter of Reuel, or Jethro a priest, and liveth with him forty years.			8, 9, &c
1530.	Josh. XIV. 7,	Caleb, the son of Jephunneh, born.			
1491.	Exodus III. 1, 2, &c.	Whilst Moses keeps his father in laws sheep at mount Horeb, God appeareth to him in a burning bush, and sendeth him to deliver Israel.			
	V.	Moses and Aaron having declared to Pharaoh the message in which they are sent unto him from God, are charged by him as heads of a mutiny, and sent away with many bad words, and more grievous labours are forthwith laid upon the Israelites.			
	VII. 7.	Moses being now 80, and Aaron 83 years of age, urged thereunto by God, return again to Pharaoh, where the magicians by their sorcery imitating the miracle of Aarons rod turned into a serpent, make Pharaoh more obstinate than he was before.			
	Psalms LXXVIII. CV.	Wherefore God, by the hand of Moses, lays ten plagues upon the Egyptians.			
	Exodus XII. 11.	<i>The fourth Age of the World.</i> U Pon the fourteenth day of the first month (which was <i>May</i> the fourth, upon <i>Monday</i> with us)			
					God

An INDEX to the HOLY BIBLE.

The Year before CHRIST 1491.		<i>The fourth Age of the World.</i>	The Year before CHRIST 1491.		<i>The fourth Age of the World.</i>
	Exodus XX.	God publisheth his Law contained in the Ten Commandments, with a terrible voice from mount Sinai.		Exodus XXXII. 20, 28.	Moses having burnt and defaced the idol, puts 3000 of the idolaters to death by the hands of the Levites.
	XXI, XXII, &c.	The people being in great fear, God gives them sundry other laws, all which being written in the Book of the Covenant, Moses proposeth them to the people: which done, rising early in the morning, he builds an altar at the foot of the mountain, and sets up 12 statues, according to the 12 tribes of Israel, and sends 12 young men of the first-born (whom the Lord had consecrated to himself, as ministers of those holy things, before the Levitical Priesthood was ordained) which offer sacrifice, first for sin, and then for thanksgiving to the Lord: and when Moses had read the Book of the Covenant, he takes the blood of the calves and goats so offered, and with water, scarlet wool, and hyssop, sprinkles the book therewith, and all the people, or those 12 statues representing them; and so performs a solemn Covenant between God and his people.		XXXIV.	God commands Moses to frame new Tables of stone, and to bring them with him into the mount: Moses brings them the next morning, and whilst he stands in the cleft of a rock, God passeth by, and sheweth him a glimpse of his glory.
	XXIV.			10.	God renews his Covenant with his people, and upon certain conditions gives them his Laws again.
	XXIV. 9, 18.	Moses and Aaron, Nadab and Abihu, and 70 men of the elders of Israel, go up into the mount, and there behold the glory of God: the rest returning, Moses with his servant Joshua abides there still, and waits six days, and upon the seventh day, God speaks unto him, and there he continues 40 days and 40 nights (reckoning those six days which he waited for the appearance of the Lord) eating no meat all that while, nor drinking water, (<i>Deut. ix. 9.</i>) where he receives Gods command touching the frame of the Tabernacle, the priests garments, their consecration, sacrifices, and other things comprised in this and the six following Chapters.	1490.	XXXIX.	In the first six months of this year the Tabernacle, the Ark of the Covenant, the Altar, the Table of Shew-bread, the priests Garments, the holy Ointments, the Candlestick, and other Utensils and Vessels belonging to the Sacrifices, are finished in the desert at mount Sinai, and are brought unto Moses.
	XXV, &c.			XL.	The Tabernacle is set up and anointed with holy Oil: Aaron and his sons are consecrated for the Priesthood.
	XXXI. 18.	At the end of 40 days, God gives Moses the two tables of the Law in stone, made by Gods own hand, and written with his own finger; bidding him withal quickly to get him down, for that the people had already made to themselves a molten calf to worship. Moses by prayer pacifieth God, and goes down from the mount, and seeing the people keeping a festival in honour of their idol in the camp, he brakes the Tables of the Law at the foot of the mount: for which the Jews keep a solemn fast unto this day.		Lev. X.	Nadab and Abihu, for offering strange fire, are struck dead in the place by fire from heaven.
	XXXII.			Numb. VII.	The princes of the tribes present their offerings toward the dedication of the Tabernacle. God speaketh to Moses from the Mercy-seat.
				IX. X. 29. Exodus XVIII.	The second passover is instituted. Jethro, who is also called Hobab, brings his daughter Zipporah, with her two sons, Gershon and Eliezer, which were left with him, to his son in law Moses: and having congratulated his and the whole people of Israels deliverance out of bondage, he openly declares his faith and devotion towards the true God. By his advice Moses imparts the government of the people to some others, and ordains magistrates for the deciding of lesser causes.
				Numb. XI.	Moses complains to God of the over great burden of his government; God, to ease him of his charge, gives him for assistance the court of 70 elders.
				31.	The people lust for flesh, God gives them quails in wrath, and sends withal a most grievous plague among them.
				XII.	God rebukes the sedition of Miriam and Aaron, and maintaineth Moses his right.
				XIII.	From the wilderness of Paran, near Kadesh-barnea, 12 men are sent (among whom are Caleb and Joshua)

An INDEX to the HOLY BIBLE.

The Year before CHRIST 1490.	<i>The fourth Age of the World.</i>		The Year before CHRIST 1452.	<i>The fourth Age of the World.</i>	
	(shua) to discover the land of Canaan, Returning, they bring with them a branch of a vine, with a cluster of grapes upon it; ten of the twelve sent, speak ill of the country, declare it barren, and magnify the cities for their strength, and the giantly stature of the inhabitants.			The people again, for want of water, murmur against Moses and Aaron, whom when God had commanded to call water out of the rock only by speaking to it, Moses being moved in his mind through impatience and diffidence of the thing, speaks something, whatever it was, unadvisedly with his lips, and strikes the rock thrice with Aarons rod, and thereby draws water from it; but for transgressing Gods command, they are both debarred from entering into the land of Canaan	
	Numb. XIV.	The people terrified with this relation are about to return into Egypt, from which Caleb and Joshua endeavouring to dissuade them, are like to be stoned. At this God is provoked, that he threateneth to destroy them; but is prevailed upon by Moises his prayers to spare them. Nevertheless, he denounceth that all who are now 20 years old and upward (except Caleb and Joshua) shall die in the wilderness. The men who raised the evil report are all destroyed by sudden death. Some endeavouring to enter upon the promised land, contrary to the command of God, are smitten by the Amalekites and Canaanites.		12,	
		In this place, <i>viz.</i> Kadesh-barnea, the Israelites continue many days; but that in some places they continued many years, appeareth, for that in the space of 37 years there are but 17 encampings mentioned.		23, 28.	
1489.	Deut. I. 46.	To their long continuance in Kadesh, and the encampings from thence, all that we find delivered in the xv th , and four next ensuing chapters of <i>Numbers</i> , seems to refer; as how Korah, Dathan, and Abiram, for raising a mutiny against Moses and Aaron, were swallowed alive into the earth, and 250 of their associates; and how the people murmuring against Moses and Aaron, for the calamity which had befallen their brethren, were destroyed by God, to the number of 14,700 men; and how twelve rods being brought by twelve princes, and laid in the sanctuary, Aarons rod only budded, and brought forth almonds, and was laid up before the Ark, for a memorial to those who should afterwards be given to rebellion.		XXI. 5, 9. John III. 14. 1 Cor. X. 9.	In the fifth month of this year Aaron dieth at Mosera, on the top of mount Hor, at the age of 123 years, leaving his son Eleazar his successor in the high-priesthood. The people murmuring, are plagued with fiery serpents, whereof many die; upon their repentance God commands that a brazen serpent be made, and lifted up upon a pole, that as many as look on it, may live.
	Numb. XXXIII.			Numb. XXI.	About the latter end of this year, all those who at Kadesh-barnea mutinied against God, being wholly extinct and dead; the Israelites pass over Zared, and come to the borders of Moab at Ar, and at length they arrive at Bamoth, a valley in the country of the Moabites, and pitch at mount Pisgah.
1471.	XVI.	As how Korah, Dathan, and Abiram, for raising a mutiny against Moses and Aaron, were swallowed alive into the earth, and 250 of their associates; and how the people murmuring against Moses and Aaron, for the calamity which had befallen their brethren, were destroyed by God, to the number of 14,700 men; and how twelve rods being brought by twelve princes, and laid in the sanctuary, Aarons rod only budded, and brought forth almonds, and was laid up before the Ark, for a memorial to those who should afterwards be given to rebellion.	1451.	21,	Sihon king of the Amorites refusing them passage through his country is slain, and the Israelites possess his land.
	XVII.			33.	Og the king of Bashan, coming out against Israel, is destroyed with all his people, not one left alive, and his country possessed by the Israelites.
1452.	XX.	In these 37 years the Israelites by 17 encampings having compassed the hill-country of Seir and Edom, they come to the wilderness of Zin, in the first month of the 40 th year after their departure out of Egypt.		XXII. 1, 2,	After these victories the Israelites set forward, and encamp in the plains of Moab.
	1.	Here Miriam, the sister of Moses and Aaron, dieth.		3.	Balak king of Moab, considering what the Israelites had done to the Amorites, fears, lest under pretence of passing through his country, they should possess themselves of his whole kingdom; takes counsel with the princes of the Midianites his neighbours, and sends for Balaam a soothsayer out of Mesopotamia to come and curse the Israelites, promising him great rewards for his labour; purposing afterwards to make war upon them.
				Joshua XXIV. 9.	Balaam, forewarned of God, refuseth at first to come; but being sent

An INDEX to the HOLY BIBLE.

The Year before CHRIST 1451.	<i>The fourth Age of the World.</i>		The Year before CHRIST 1451.	<i>The fourth Age of the World.</i>	
Numb. XXII. 7, 35.	sent for a second time, he importuneth God to let him go, and goes with a purpose indeed to curse Israel; but God offended hereat, makes the dumb ass of this wizard, on which he rode, speaking in a mans voice, to reprove his folly.		Numb. XXXI.	Twelve thousand of the Israelites, under the command of Phinehas, vanquish the Midianites, and put to the sword all the males among them, with their five princes, and among them Zur, the father of Cozbi, and Balaam the wizard; but they save the women alive, at which Moses is wroth, and commands that every male-child, and all the women, except such as be virgins, be killed.	
2 Pet. II 15, 16.	Balaam twice offers sacrifice, and would fain have cursed Israel, to gratify Balak therein; but being forced thereto by the Spirit of God, in stead of cursing, he blesteth them altogether; foretelling what felicity attended them, and what calamities should befall their enemies.		Joshua XIII. 21, 22.	The lands which belonged to Sihon, and Og, namely, all from the river Arnon to mount Hermon, Moses divides, and gives to the tribes of Reuben, and Gad, and the half-tribe of Manasseh; so that their possessions lay on this side Jordan; nevertheless they assist the rest of the tribes in all their wars, till they had subdued the Canaanites, and possessed the promised land.	
Numb. XXIII. Deut. XXIII. 5. Joshua XXIV. 10.	By his advice the women of Moab and Midian are set on work to turn the Israelites away to idolatry. Wherefore God commands Moses first to take all the ring-leaders of this disorder, and to hang them up before the sun, and then gives order to the Judges to put to death all such as had joined themselves to Baal-peor. Last of all God sends a plague upon the people, whereof die 23,000 men in one day; which added to them which were hanged and killed with the sword, amount in all to 24,000.		Numb. XXXII. Deut. III. Joshua XIII. & XXII.	Moses commands the people, that in their passage over Jordan, they shall set up great stones, and engrave the Ten Commandments on them, with the form of blessing upon mount Gerizim, and of cursing on mount Ebal. Exhorting them to observe the law of God, by setting before their eyes the benefits that would ensue thereon.	
Deut. IV. 3. Psalm CVI. 28. Apoc. II. 14.	Phinehas the son of Eleazar by killing Zimri, the chief of his fathers family, and Cozbi the daughter of Zur, a prince of the Midianites, appeaseth the wrath of God, and the plague ceaseth. God therefore setteth the high-priesthood for ever upon the house of Phinehas, and commands that war be made upon the Midianites.		Deut. XXVII.	He also renews the covenant made by God with them and their children on mount Horeb, and again persuades them to keep that covenant, by all the blessings and curses which would undoubtedly follow the keepers or breakers of it. Yet with a promise of pardon and deliverance, if at any time, having broken it, they shall repent them of their sin; and tells them further, that God had therefore thus declared his will unto them, to the end that none hereafter offending, shall pretend ignorance.	
1 Cor. X. 8.	Moses and Eleazar, by Gods command, in the plain of Moab, near unto Jordan, over against Jericho, number the people from 20 years old and upwards, and find them to be 601,730 men, besides the Levites, whose number, reckoning them from one month old and upwards come to 23,000, and then Moses receives command for the parting of the land of promise among the Israelites.		XXVIII.	Moses having written this law, delivers it to the priests, the sons of Levi, and the elders of the people, to be kept; the same day also he writes his most excellent song, and teaches the same to the children of Israel to be sung; and having finished the book of the law, he takes order to have it laid up in the side of the ark.	
Numb. XXV. Psalm CVI. 30.	The daughters of Zelophehad have their fathers land parted among them, for want of Issue male; this occasions the law for succession in heritages to be made.		XXIX.	Moses now drawing near to his end, blesteth every tribe in particular, by way of prophecy, save only the tribe of Simeon.	
Numb. XXV. 12.	God signifies to Moses that he shall die; and Joshua is thereupon declared to be his successor, upon whom Moses lays his hands, and gives him instructions. Several laws are made.		XXX.		
Numb. XXVI.			XXXI.		
XXVII. 1, 2,			XXXII.		
12, 23. Deut. III. 26, 27, 28.			XXXIII.		

An INDEX to the HOLY BIBLE.

The Year before CHRIST 1451.		<i>The fourth Age of the World.</i>	The Year before CHRIST 1451.		<i>The fourth Age of the World.</i>
	Deut. XXXIV	In the 12 th month of this year he goes up to mount Nebo, and from thence beholds the land of promise, and there dieth, aged 120 years; the body of Moses God translates out of the place where he died, into a valley of the land of Moab, over against Beth-peor, and there burieth it; nor doth any man know the place where he laid it unto this day. The Israelites mourn for him 30 days. Here ends the Pentateuch, or five books of Moses, containing the history of 2552 years and an half, from the beginning of the world; and the book of Joshua begins with the 41 st year after the departure of the children of Israel out of Egypt.		Joshua VII.	The Israelites besiege Ai, and are smitten by their enemies, God having abandoned them for sacrilege committed by Achan; Achans sin being discovered by the casting of lots, and himself found guilty, he is stoned to death, and together with his children and cattle, burned with fire. God being pacified hereby, Ai is taken by ambushment, and utterly destroyed.
	Josh. II.	Joshua being confirmed in his government by God, sends forth spies from Shittim to the city of Jericho, who being harboured by Rahab, are privily sent away, when search is made for them.		VIII. 30, 35.	On mount Ebal, according to the law made, is an altar erected, and the Ten Commandments engraven on it; the blessings and curses are repeated on mount Ebal, and mount Gerizim, and the book of the law read in the ears of the people.
	III.	Upon the tenth day of the first month (<i>April 30.</i>) to wit, the same day that the Paschal Lamb was to be chosen out of the flock, the Israelites under the conduct of Joshua, a type of Jesus Christ, go up out of the river Jordan into the promised land of Canaan, a type of a more heavenly country. They pass through the river on dry ground, the waters being for that present divided; for a memorial of which miraculous passage Joshua sets up 12 stones in the very channel of Jordan, and taking 12 other stones out of the midst thereof, sets them up at Gilgal, the place where they next encamp.		IX.	The kings of Canaan combine against Israel; only the Gibeonites craftily find a way to save their own lives, by making a league with them; but are afterwards deputed to the servile offices of the house of God.
	IV.	The day following, Joshua renews the use of circumcision, which had been omitted 40 years.		X.	Adoni-zedek king of Jerusalem, with the kings of Hebron, Jarmuth, Lachish, and Eglon, hearing that Gibeon is fallen off from them, join their forces together, and besiege it; but Joshua raiseth the siege, pursueth those five kings, and smiteth them as far as Azekah, the Lord in the mean while killing more with hail-stones from heaven than the Israelites with their swords. Joshua commands the sun to stand still over Gibeon, and the moon over the valley of Ajalon, by the space almost of one whole day, until the Israelites are fully avenged of their enemies. The five kings hide themselves in a cave at Makkedah; from whence they are brought forth, scornfully used, and hanged.
	V.	Upon the 14 th day of the same month, in the evening, the Israelites celebrate their first Passover in the land of Canaan.	1450.	Exodus XXIII. 10, 11.	From the autumn of this year, wherein, after the failing of Manna, they began to till the ground, the rise of the sabbatical years is to be taken.
	10, 11, 12,	Next day after the Passover, Manna ceaseth.			
	13.	Our Lord Jesus, Captain of his Fathers host, appears to Joshua the typical Jesus, before Jericho, with a drawn sword in his hand, and promiseth there to defend his people.	1445.	Joshua XIII.	Joshua now grown old, is commanded by God to divide all the land on the west of Jordan among the nine tribes remaining, and the other half-tribe of Manasseh. The Lord and his sacrifices are the inheritance of Levi.
	VI.	Jericho, the ark of the Lord having been carried round about it, is taken the 7 th day, the walls thereof falling down at the sound of the priests trumpets, all the inhabitants are put to the sword, except Rahab and her family.		XI.	The rest of the kings, with whom Joshua had waged war for six years, resolves to set upon him with united forces; but Joshua comes upon them unawares, slays them, and possesseth their countries. Joshua

An INDEX to the HOLY BIBLE.

The Year before CHRIST		The fourth Age of the World.		The Year before CHRIST		The fourth Age of the World.	
1445.	Joshua XI. 21. XIV.	Joshua now roots out those giants, the Anakims, with their cities, out of the hill-countries, out of Hebron, Debir, and Anab, and generally out of all the mountains of Judah and all Israel. And having gotten the whole land into his hands, he divides it among the children of Israel, according to their tribes; and the land rested from war.		1343.	Judges III. 15, 30,	Jericho; and this second oppression continueth 18 years.	
	XV.			1325.		Ehud the son of Gera is raised up by God to be an avenger of his people; for, feigning a message to Eglon, he runs him into the belly with his dagger; then getting away, he gathers all Israel into a body on mount Ephraim, and slays 10,000 of the most valiant men of Moab; and the land resteth 40 years after the former rest obtained by Othniel.	
1444.		The first sabbatical year, or year of rest; from hence the year of Jubile, or every fifty years space, is to be reckoned.			31.	After him Shamgar, the son of Anath, slayeth 600 Philistines with an ox-goad, and he also avengeth Israel.	
	XVIII.	The tabernacle is set up at Shiloh (thought to be the same with Salem) where it continued 328 years.		1305.	IV. 1, 2, 3,	The Israelites, after the death of Ehud, returning to their old sin, are given up by God into the hands of Jabin king of Canaan; and this thralldom of theirs continueth 20 years.	
	XXII.	The Reubenites, Gadites, and the half-tribe of Manasseh, with a blessing are sent home to their possessions on the other side of Jordan.				Deborah, the wife of Lapidoth, a prophetess, who at this time judgeth Israel in mount Ephraim, and Barak of the tribe of Naphtali, being made captain of the host of Israel, in sight of Megiddo overcometh Sisera, captain of Jabin's army, whom Jael the wife of Heber the Kenite afterwards kills in her own tent. For a memorial of which victory, Deborah composeth a song; and the land resteth 40 years after the former rest obtained by Ehud.	
1443.	XXIII. XXIV.	Joshua gathers together all Israel, exhorts them to obedience, briefly recites Gods benefits to them, reneweth the covenant between them and God, and dieth 110 years old.		1285.	4.		
1413.	Judges II. 7.	After the decease of Joshua, and the elders, who out-lived him, and who remembered the wonders which God had wrought for Israel, there succeeds a generation of men which forget God, and mingle themselves with the Canaanites by marriage, and worship their idols. In this time of anarchy and confusion, when every man did that which seemed right in his own eyes, all those disorders were committed, which are reported in the five last Chapters of the book of Judges; to wit, the idolatry of Micah, and the children of Dan; the war of the Benjamites, and the cause thereof God being highly provoked, gives them up into the hands of Cushan king of Mesopotamia; which first calamity of theirs holds them but 8 years.			V. 31.		
	III. 6, 7, 8,			1252.	VI.	The Israelites sinning again, are delivered into the hands of the Midianites; which fourth thralldom lasteth 7 years. Hereupon they cry unto God for help, and are reproved by a Prophet. Then Gideon the son of Joash, of Manasseh, is by an angel from God sent to deliver them. He first overturns the altar of Baal, and burns his grove, and is called Jerubbaal. He out of 32,000 men, which came unto him, chooseth only (God so commanding) 300; but with them he puts to flight all the host of the Midianites, whom the Ephraimites afterwards pursue; and slay their princes, Oreb and Zeeb. Gideon having pacified the Ephraimites, who complain that they were not called to the battel at first, passeth the river Jordan, and defeats the remainder of the Midianitish army; he chastiseth also the men of Succoth and Penueh, who had refused him victuals in his journey; and slays the two kings of the Moabites, Zebah and Zalmunna.	
1405.	9,	Othniel the son of Kenaz, and son in law to Joshua, stirred up by God as a judge and avenger of his people, defeats Cushan, and delivers the Israelites out of bondage; and the land resteth forty years after the first rest which Joshua procured for them.		1245.	VII.		
	10,				VIII.		
1343.	12.	Othniel dying, the Israelites fall again to sin against God, and are given over into the hands of Eglon king of Moab, who joining with the Ammonites and the Amalekites, overthrowes the Israelites, and takes					

An INDEX to the HOLY BIBLE.

The Year before CHRIST 1245.	<i>The fourth Age of the World.</i>		The Year before CHRIST	<i>The fourth Age of the World.</i>	
		After which great victories, the Israelites offering to settle the kingdom upon him and his posterity, he refuseth it; but receiving their golden ear-rings, he makes thereof an ephod, which afterwards proves an occasion of idolatry. The Midianites being thus vanquished, the land enjoys rest 40 years, after the former rest restored to them by Deborah and Barak.			haved themselves insolently against him, and judgeth Israel 6 years.
1236.	Judges VIII. 33.	Gideon dieth, and the Israelites falling back again to idolatry, worship Baal-berith for their god.	1182.	Judges XII. 8,	Ibzan the Bethlemite succeeds Jephthah, and judgeth Israel 7 years.
	IX. 1, 2, &c.	Abimelech the son of Gideon (begotten upon his concubine) purposing to get to himself the kingdom which his father had refused, slayeth 70 of his brothers all upon one stone; and having by the help of the Shechemites got to be made king, Jotham the youngest son of Gideon, who only escaped Abimelech's fury, from the top of mount Gerizim, expostulates with them the wrong they had done to his fathers house; and by way of a parable foretells their ruin; which done, he flies, and dwells quietly in Beerith.	1175.	11,	Elon the Zebulonite succeeds Ibzan, and judgeth Israel 10 years.
1235.		Abimelech having reigned three years over Israel, Gaal a Shechemite conspires against him; which being discovered to him by Zebul, he utterly destroys the city of Shechem, and puts all the inhabitants to the sword, and burns the temple of their god Beerith with fire; from thence he goeth and layeth siege to Thebez, where he is knocked on the head with a piece of a millstone, cast upon him by a woman from the walls, and then killed out-right by his armour-bearer.	1164.	13,	Abdon the Ephraimite succeeds Elon, and judgeth Israel 8 years.
1233.	22,		1156.	1 Sam. IV. 18.	Eli, the high-priest (in whom the high-priesthood was translated from the family of Eleazar to Ithamar's) succeeds Abdon, and judgeth Israel 40 years. The Israelites again provoke the Lord to anger, and he delivers them into the hands of the Philistines. This sixth thralldom begins seven months after Eli's entering upon the government, and lasteth 40 years, even till seven months after his death, when the ark was brought back again.
	50. 2 Sam. XI. 21.		1155.	24.	Samson the Nazarite, as an angel had foretold, is born at Zora.
1232.	Judges X. 1, 2,	Tolah the son of Puah, after Abimelech, judgeth Israel 23 years.	1137.	XIV. 4.	Whilst Eli the high-priest executeth the office of a judge in civil causes, under the Philistines, Samson takes an occasion to quarrel with them, by marrying a woman of Timnath; for having on the day of his betrothing propounded a riddle to the Philistines, and laid a wager, his wife tells them the meaning of it: Enraged hereat, he goes and slays 30 men of Askelon, and gives them the suits of raiment which he had stript off their bodies, in performance of the wager which he had lost, and returns home to his father.
1210.	3,	Jair the Gileadite succeeds Tolah, and judgeth Israel 22 years.			
1206.	8,	The Israelites forsaking again the true God, fall to worship the gods of several nations, and are given up into the hands of the Philistines and Ammonites; which fifth thralldom lasteth 18 years. Upon their repentance, and abandoning their idols, at length they obtain mercy.	1136.	XV.	Samson again, in harvest-time, goes to present his wife with a kid at her fathers house, but finds her given away in marriage to another man; Samson resolves to be revenged; he catcheth 300 foxes, and tying fire-brands to their tails, turns them all into the corn-fields of the Philistines, and into their vineyards, and olive-gardens, and sets them all on fire. The Philistines take Samsons wife and father in law, and burn them; Samson in revenge, slays a great multitude of them, and sits down upon the rock Etam, from whence being taken by 3000 of the Jews, and by them delivered into the hands of the Philistines, he slays of them a thousand men with the jaw-bone of an ass; in which place he is miraculously refreshed when thirsty and ready to faint.
1188.	15.				
1187.	XI.	Jephthah the Gileadite being made captain of the host of Israel, subdues the Ammonites; before the battel he vows his daughter unawares to be offered in sacrifice, and afterwards performs it. He puts to the sword 42,000 Ephraimites, who had be-			
	XII. 6.				

Samson

An INDEX to the HOLY BIBLE.

The Year before CHRIST 1117.		<i>The fourth Age of the World.</i>		The Year before CHRIST 1096.		<i>The fourth Age of the World.</i>	
	Judges XVI.	Samson is betrayed by Delilah his concubine, bereaved of the hair of his Nazariteship, and delivered to the Philistines; who put out his eyes, and bind him with chains of brags. The Philistines gather together to offer sacrifice to Dagon their god, and Samson is brought to make them sport; whose hair being grown, and his strength in a great measure restored, he takes hold of the two chief pillars, whereon the house stood (wherein were the princes of the Philistines, and a great multitude of people) and pulls down the house, killing more men at his death, than he did in all his life-time. So he died, having judged Israel in the days of the Philistines 20 years.			1 Sam. VII. 13.	of the Philistines, who are subdued, the hand of the Lord being against them all the days of Samuel.	
		The Israelites take up arms against the Philistines, but with very ill success, for they lose 4000 men in one battel. Then they send for the ark of the covenant from Shiloh, and cause it to be brought into the camp. The Philistines seeing now all lie at stake, encourage one another to behave themselves like men that day; and so falling on, they slay of the Israelites 30,000 men. The ark of God is taken, and Hophni and Phinehas, priests, and sons of Eli, are slain. Of all which, when tidings are brought to old Eli, frightened thereat, he falls from his chair, and breaks his neck, in the 98 th year of his age.		1095.	VIII.	Samuel being grown old, takes for his assistants in the government his sons; by whose ill management of affairs, the Israelites require a king to be given them; whereupon God gives them a king in his wrath, to wit, Saul the son of Kish, after Samuel had judged Israel 21 years. Saul is privately anointed by Samuel, and afterward publicly proclaimed king at Mizpeh. About a month after Jabesh-gilead is besieged by Nahash king of the Amorites, and the siege raised by Saul; whereupon the whole congregation of Israel coming together at Gilgal, again proclaim Saul king.	
1116.	1 Sam. IV.			1085.	XVII. 12.	David the son of Jesse, the Ephraimite, born at Bethlem, 30 years before he succeeded Saul in the kingdom. He was his fathers youngest son.	
	V.	The Philistines having brought the ark into Ashdod, set it in the house of Dagon their god. But when Dagon had been found two several times fallen groveling before it, and broken in pieces, and the inhabitants of the place forely plagued; they remove it from thence to Gath, and from thence to Ekron. But the same plagues and judgments following where-ever it went, after 7 months by the advice of their priests, they send home the ark again, with presents and gifts into the land of the Israelites, and it is brought to Bethshemesh, where 50,070 men are smitten for looking into the ark. From hence it is carried to the house of Abinadab in Kirjath-jearim, who sanctifieth his son Eleazar to keep it.		1063.	XVI. 11.	God rejects Saul, and sends Samuel to Bethlem, there to anoint David king, whom Saul ever after extremely persecuteth.	
	VI.				XVIII.	Yet Jonathan, Sauls son loveth him, and oftentimes rescueth him from Sauls cruelty.	
				1060.	XXIV. XXVI. XXVII.	David having Saul twice in his power, forbears to hurt him.	
				1056.		David fearing he may some time or other fall into the hands of Saul, flies to Gath unto king Achish, carrying with him 600 men; and having obtained of him the town of Ziklag to dwell in, he continueth one year and four months in the land of the Philistines; from whence he invadeth the countries of the Geshurites, Gezrites, and Amalekites, and puts to the sword all, both men and women, not leaving one alive to carry the news thereof to king Achish.	
1096.	VII.	After twenty years the Israelites, by Samuels persuation, solemnly repent at Mizpeh, and upon their conversion, God by thunder from heaven delivers them from the invasion		1055.	XXVIII.	Achish proposing to make war upon the Israelites, takes David along with him in that expedition, to whom, whilst he is upon his march with his 600 men, repair a great many others of the tribe of Manasses, and join with him.	
					1 Chron. XII.	Saul seeing the army of the Philistines, is in great fear, and (Samuel being now dead) goes to Endor, to consult with a witch there; the woman raiseth an apparition of Samuel, and Saul receives from it that dreadful doom, The Lord will deliver	
					1 Sam. XXVIII.		

An INDEX to the HOLY BIBLE.

The Year before CHRIST 1055.	<i>The fourth Age of the World.</i>		The Year before CHRIST 1048. 1047.	<i>The fourth Age of the World.</i>	
1 Sam. XXIX.	liver Israel, together with thyself, into the hands of the Philistines.		1 Chron. XI.	David a third time, and make him king over all Israel.	
	The princes of the Philistines growing jealous of David, he and his company early the next morning leave the army, and return to Ziklag.		2 Sam. V. 5, 6, 7, 9.	David with all Israel marcheth to Jerusalem against the Jebusites, and taketh the fort of Zion, and calls it the city of David, and making Jerusalem the seat of his kingdom, reigneth there over all Israel 33 years.	
XXXI.	The armies join battel, and the Israelites are defeated; the three sons of Saul are slain, and he himself falls on his own sword.		1045.	VI. 1 Chron. XVI.	The ark of the covenant, which in the first sabbatical year was brought from Gilgal to Shiloh, is this year, being also a sabbatical year, brought from Kirjath-jearim, out of the house of Abinadab, and placed at Zion; 30,000 choice men of Israel attending it, and singing the 68 th Psalm.
2 Sam. I.	Three days after, an Amalekite brings Sauls crown, and the bracelet that was upon his arm, and presents them to David, professing that finding him fallen upon his sword, he had killed him outright, and taken the crown from off his head; whereupon David causeth him to be put to death, for stretching forth his hand to slay the Lords anointed, and lamenteth the death of Saul and Jonathan his son, in a funeral song.		1044.	2 Sam. VII. 1 Chron. XVII. XXII.	David now dwelling in his house of cedar, which he had built, and living in a full and perfect peace, imparteth to Nathan the prophet, his purpose of building a house for God; but is answered from God, that this was a work which should be done, not by him, because he was a man of blood, and trained up in war; but by his son Solomon, a man of peace, which should be born unto him. The time which passeth from hence till the birth of Solomon, is spent in wars; wherein David subdueth the Philistines, Edomites, Amalekites, Moabites, Ammonites, and Syrians, and extends his kingdom to the utmost bound of that land which had been promised to the seed of Abraham, and never possessed by any of them, save only by David, and his son Solomon.
II.	David having asked counsel of God, goes up to Hebron with those that are about him, where he is anointed king by the men of Judah, his own tribe, in the 30 th year of his age, and there he reigns seven years and six months.			2 Sam. VIII. 1 Chron. XVIII. Genesis XV. 18. Deut. XI. 24. 1 Kings IV.	At the end of this year, Joab going with the army against the Ammonites, besiegeth Rabbah the metropolis of Ammon, whilst David takes his ease at Jerusalem, and there commits adultery with Bathsheba the wife of Uriah the Hittite, who was then in the army, whom he also procures to be slain.
1 Chron. XII. 23.	Abner, who was captain of the host to Saul, carries Ishbosheth Sauls son to Mahanaim, and there makes him king over the rest of Israel.			2 Sam. XI. 1 Chron. XX.	The child so gotten in adultery is born. David is convicted by Nathan the prophet of his sin, and he repents; in testimony whereof he composeth the 51 st Psalm. The child dieth.
1053.	12.	After two years there arise frequent and mortal skirmishes between a party of men on Davids side, headed by Joab Davids nephew, and another party on Ishbosheths side, whereof Abner is chief; but the former still grows stronger and stronger.	1035.		Bathsheba becomes now Davids wife, and beareth him a son, unto whom, as unto one who should prove a man of peace, God gives the name of Solomon; And, as to one beloved of the Lord, the name of Jedidiah.
1048.	III. 6,	Abner affronted by Ishbosheth, revolteth to David, and deals with the chief men of Israel, to transfer the whole kingdom unto him, and this in the hearing of the Benjamites.			
	22.	He comes to David, and is kindly received; returning, he is treacherously murdered by Joab. David much laments his untimely death, and buries him at Hebron.	1034.	2 Sam. XII.	
	IV. 2.	Baanah and Rechab murder their lord and master Ishbosheth, as he lieth resting himself upon his bed. They bring his head to David, who in detestation of their treason, causeth them immediately to be put to death.	1033.	25.	
	V.	The captains and elders of all the tribes coming to Hebron, anoint		1 Chron. XXII. 9.	

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The fourth Age of the World.</i>	The Year before CHRIST		<i>The fourth Age of the World.</i>
1032.	2 Sam. XIII. 1,	Amnon, Davids eldest son, de- flowereth his sister Thamar.	1015.		with other great men, to anoint So- lomon king. Adonijah hearing this, betakes himself to the sanctuary, and is pardoned.
1030.	23.	Absalom avengeth his sister Tha- mar, and killeth his brother Amnon; for which thing he fleeth to Geshur in Syria, where he continues three years with king Talmaj, his grand- father by the mothers side.		1 Kings II.	David having given instructions to his son Solomon, dieth, after he had reigned in Hebron seven years and six months, and 33 years in Jerusa- lem over all Israel.
1027.	XIV.	After three years exile he returns to Jerusalem, where he continues two years, before the king his father admits him into his presence, and is reconciled to him.	1014.	III. 1, 2.	Pharaoh king of Egypt gives his daughter in marriage to Solomon.
1025.				2 Chron. VIII. 11.	The Lord appears to Solomon in a dream, and bids him ask what he will, and it shall be given him. So- lomon asketh wisdom; God gives him wisdom from above, and adds thereunto riches and honour. Of this divine wisdom Solomon makes an eminent manifestation in judging be- tween two harlots.
1024.	XV.	This rebel son having got chariots and horses, and a guard to attend him, insinuates himself into the fa- vour of the people, and steals away their hearts from his father David.		1 Kings III. 5.	
1023.	7.	The next year following, under pretence of a vow, he obtaineth leave to go to Hebron, where by Ahitho- pels counsel he breaks out into open rebellion, and forceth his father to fly from Jerusalem.			
	XVII.	Ahithophel, because his counsel in all matters is not followed by Absa- lom, hangs himself.	1012.	VI. 1.	<i>The fifth Age of the World.</i> S olomon layeth the foundation of the temple, in the 480 th year after the departure of the children of Israel out of Egypt.
	XVIII.	Absalom having lost 20,000 men, fleeth, and a bough of an oak catch- ing hold of him, he there hangs, and is run through by Joab.	1005.	1 Kings VI. 38.	Solomons temple finished in the eleventh year of his reign; having been seven years and an half in building.
1017.	XXIV.	David, tempted by Satan, com- mandeth Joab to number the peo- ple: God, offended thereat, sends a prophet to put three plagues to his choice, viz. the famine, sword, or pestilence. David chooseth to fall into the hands of a merciful God, rather than into the hands of men. So God sends a pestilence; whereof 70,000 men die in one day. The angel being about to destroy Jerusa- lem, God bids him hold his hand; for he beholds David repenting in sackcloth, and intreating him to spare the innocent people, and to turn his hand upon himself, and upon his fa- thers house.	1004.	VIII.	Solomon this year (being the 9 th Jubile, and opening the fourth Mil- lenary of the world) with great magnificence celebrates the dedica- tion of the temple; at which time God giveth a visible sign of his fa- vour.
	1 Chron. XXI.		975.	1 Kings XI.	Solomon having, as it is with rea- son believed, forsaken his lusts and vanities, to which he had been two intemperately addicted, and written, as a testimony of his repentance, his book called the Preacher, dieth. He reigned 40 years.
				2 Chron. IX.	The Israelites assemble at She- chem, to crown Rehoboam, Solo- mons son, king over all Israel. The people by Jeroboam sue unto him for a removal of some grievances; to whom Rehoboam, by the advice of young men, returning an harsh answer, alienates the hearts of ten tribes from him, who make Jero- boam king over them, and fall at the same time from the house of David, and from the true worship of God.
1016.	1 Kings XIV. 21.	Rehoboam is born unto Solomon, by Naamah an Ammonitish woman.		1 Kings XII.	
1015.	1 Kings I.	David being now 70 years of age, and broken with continual cares and wars, grows so weak and feeble, that clothes can no longer preserve heat in him. Therefore Abishag a young virgin is appointed to keep him warm. Adonijah seeing his fa- ther thus declining, by the assistance of Joab and Abiathar, makes him- self king; which David understand- ing, he presently commands Zadok the priest, and Nathan the prophet,			Jeroboam in the beginning of his reign repairs Shechem, destroyed by Abimelech 258 years before, and there dwells; afterwards going o- ver Jordan, he builds Penuel, and at

An INDEX to the HOLY BIBLE.

The Year before CHRIST	<i>The fifth Age of the World.</i>		The Year before CHRIST	<i>The fifth Age of the World.</i>	
975.	1 Kings XIV. 17. XII. 26.	at length makes Tirzah the seat of his kingdom. But fearing lest his new subjects, by going to Jerusalem to worship, may be induced to revolt from him, he deviseth a new form of religion, setting up two golden calves, the one at Beth-el, the other at Dan, for the seduced people to bow down unto.	951.	2 Chron. XIV.	Afa destroyeth idolatry, and enjoying ten years of peace, strengthens his kingdom with forts, and a standing army.
	XIV. 2 Chron. XII.	From the time of this dismal rent, Rehoboam reigneth over Judah and Benjamin 17 years, and Jeroboam over Israel, or the other ten tribes, 22 years.	941.	9.	Zerah the Ethiopian with an innumerable army invadeth Judah: Afa overcomes him, sacrificeth to God of the spoil, and maketh a solemn covenant with God. He also deposeth Maacah his grandmother, a great patroness of idolatry; bringeth into the temple those things which his father and himself had consecrated unto God, and enjoys a long peace.
974.	XI. 17.	The Priests and Levites, and other Israelites, who feared God, stick to Rehoboam, and maintain the kingdom of Judah three years; after which time Rehoboam falls to idolatry, and walketh no more in the ways of David and Solomon.	930.	1 Kings XVI. 6,	Elah the son of Baasha succeeds his father in the kingdom of Israel.
	1 Kings XII. 32. XIII. 2.	Jeroboam sacrificing to his calf at Beth-el, a prophet is sent unto him from God, who foretelleth the judgment which should one day be executed upon that altar, and the priests (<i>viz.</i> those whom Jeroboam had made of the lowest of the people) that served at it. Which prophecy then and there is confirmed by signs and wonders upon the king himself, and upon the altar.	929.	8,	In the second year of his reign, and the twenty seventh of Afa's, Zimri, one of his captains, conspires against him, kills him, and reigneth in his stead. As soon as he sits in the throne, he destroyeth the whole family of Baasha; but the army, which then lay before Gibbethon, make Omri their king, who presently besiegeth Tirzah, and taketh it; which Zimri seeing, he sets on fire the kings palace, and perisheth in the flames.
971.	XIV. 25. 2 Chron. XII.	Shishak king of Egypt spoileth Jerusalem and the temple; but the king and the princes repenting at the preaching of Shemaiah the prophet, God gives them not over to utter destruction.	925.	22,	The people of Israel are now divided into two factions; one follows Tibni the son of Ginath, and endeavours to make him king, the other adheres to Omri; but Tibni dying, Omri reigns alone in the 31 st year of Afa.
958.	1 Kings XV.	Abijam the son of Rehoboam succeeds his father in the kingdom of Judah, and reigns three years.	924.	23, 24,	Omri having reigned 6 years in Tirzah, removes the seat of his kingdom to Samaria, a place which he himself had built.
957.	2 Chron. XIII.	He obtains a great victory over Jeroboam, killeth 500,000 men in one battel, and taketh Beth-el.	918.	29.	Ahab succeeds his father in the kingdom of Israel, and reigneth 22 years in Samaria. He did evil in the sight of the Lord, above all that were before him.
955.	1 Kings XV. 8.	Afa, in the twentieth year of Jeroboam, succeeds his father Abijam, and reigns 41 years.	914.	XXII. 41. 2 Chron. XX. 31.	Jehoshaphat succeedeth his father Afa in the fourth year of Ahab king of Israel, and reigneth 25 years in Jerusalem.
954.	25,	Nadab, in the second year of Afa, succeedeth his father Jeroboam in the kingdom of Israel, and reigneth not full two years.	912.	XVII. 7.	Jehoshaphat being settled in his kingdom, and having demolished the high places and groves; in the third year of his reign he sends Levites with the princes to instruct the people in the law. God in the mean time subdueth his enemies under him.
953.	27.	Nadab at the siege of Gibbethon (a town of the Philistines) is slain by Baasha of the tribe of Issachar, in the third year of Afa; and the same year having made himself king over Israel, he utterly destroyeth the whole race of Jeroboam, and reigneth 24 years. At this time lived the prophets Jehu, Hanani, and Azarias.	901.	1 Kings XX.	Benhadad king of Syria, layeth siege to Samaria, who by the direction of a prophet is beaten off, and a vast number of the Syrians slain.
					Ahab

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The fifth Age of the World.</i>		The Year before CHRIST	<i>The fifth Age of the World.</i>	
899.	1 Kings XXI.	Ahab not being able to persuade Naboth to sell him his vineyard, falls sick upon it; Jezebel his wife suborning false witnesses to accuse him of blasphemy, causeth Naboth to be stoned, and puts the king in possession of the vineyard. Whereupon the prophet Elijah denounceth judgments against Ahab and Jezebel; wicked Ahab repenting, God defers the judgment.		896.	year of Jehoshaphat, and reigneth twelve years.	
898.	XXII. 51.	'Ahab, in the seventeenth year of the reign of Jehoshaphat, maketh his son Ahaziah his associate in the government of his kingdom.		892.	2 Kings II. 11. Elijah is taken up into heaven in a fiery chariot.	
	2 Kings III. 1.	Jehoshaphat also maketh Jehoram his son copartner with him; whence it is, that Jehoram the son of Ahab, who succeeded his brother Ahaziah in the kingdom of Israel, in the 18 th year of Jehoshaphat king of Judah, is said to have begun his reign in the second year of Jehoram the son of Jehoshaphat.			2 Chron. XXI. 2, 3. Jehoshaphat grown old, gives to his sons many gifts with fenced cities in Judea; but his eldest son Jehoram he now more absolutely investeth in the throne of the kingdom, in the fifth year of Jehoram king of Israel.	
	I. 17.	Ahab having got Jehoshaphat to assist him in the siege of Ramoth-gilead, before he goes, he asketh counsel of 400 false prophets, who promise him victory and success; but by Jehoshaphat's advice, Micaiah a true prophet of God is consulted, who foretels his overthrow; and according to his word, Ahab is slain at Ramoth-gilead, and buried at Samaria.		889.	2 Chron. XXI. 4, 5. Jehoram now by the death of his father, has the kingdom of Judah to himself, which he holds four years. He is no sooner settled in his throne, but he puts all his brethren to the sword, with many of the princes of Israel. At this time the Edomites, who ever since king Davids time had lived in subjection to Judah, revolt, and (as it was foretold by Isaac) they for ever shake off his yoke. Libnah also, a city of the priests, in the tribe of Judah, falls off from him about this time.	
897.	1 Kings XXII. 2 Chron. XVIII.	Ahab being dead, the Moabites revolt from Israel, who had continued in subjection ever since king Davids days.		888.	Genesis XXVII. 40. Jehoram following the counsel of his wicked wife Athaliah, the daughter of Ahab king of Israel, sets up in Judah, and even in Jerusalem itself, the idolatrous worship of Baal, and compels his subjects thereto; a letter which was left for him by Elijah the prophet, comes to his hands, which reproves him, and denounces all those calamities and punishments which afterwards befel him.	
895.	2 Kings I. III. 5. 2 Sam. VIII. 2. 2 Kings I.	Ahaziah king of Israel lying ill of a fall, sends to consult Baal-zebub the god of Ekron, concerning his recovery. Elijah the prophet meeteth the messenger, and telleth him Ahaziah shall surely die; whereupon two captains over fifty men apiece are sent to apprehend him, and bring him before the king; Elijah calleth for fire from heaven, and destroyeth both them and their companies. A third captain with his fifty men being sent, and behaving himself submissively, Elijah goes along with him; the prophet certifies the king, that he shall not come down from his bed alive. So Ahaziah dieth, having governed (partly by himself, and partly together with his father) two years.		885.	2 Kings VIII. 25. Ahaziah succeeds his father in the kingdom of Judah (having had part of the government bestowed upon him the year before) in the twelfth year of Jehoram king of Israel, and reigneth one year in Jerusalem.	
	1 Kings XXII.	Jehoram king of Israel dying, his son Ahaziah succeeds him in the kingdom of Israel, in the latter end of the eighteenth year of Jehoram king of Judah.		884.	28. Jehoram king of Israel, and Ahaziah king of Judah, lead their armies to Ramoth-gilead, against Hazael, who had newly succeeded Benhadad in the kingdom of Syria; Jehoram is dangerously wounded, and retires himself to Jezreel to be cured. In the mean time Elisha sendeth a young prophet with instructions to anoint Jehu the son of Jehoshaphat, the son of Nimshi, at Ramoth-gilead, king over Israel, and to open to him the will of God, for the rooting out of the house of Ahab; who being proclaimed king by the soldiers, marcheth straight to Jezreel, killeth Jehoram, in the field of Naboth, and causeth Jezebel to be cast out at a window, where she is eaten by dogs. He dispatcheth	
	2 Kings III. 1.				IX.	

An INDEX to the HOLY BIBLE.

The Year before CHRIST 884.		The fifth Age of the World.		The Year before CHRIST 840.		The fifth Age of the World.	
884.	2 Kings X.	patcheth letters also to Samaria, and causeth seventy of Ahabs children to be beheaded. Then taking with him Jehonadab the son of Rechab, he comes himself to Samaria, and destroys the whole family of Ahab, and all the priests of Baal. Nevertheless, having put down the worship of Baal, he departs not from the worship of Jeroboams golden calves, but maintains that idolatry all the time of his reign, which was 28 years.		839.	2 Chron XXIV.	Zechariah the son of Jehoiada the high-priest, for reproving the people of Judah that fall to idolatry after the decease of Jehoiada, is stoned to death in the court of the house of the Lord, by the commandment of king Jehoash, who the next year after is murdered by some of his servants, as he lay in his bed, and Amaziah his son succeedeth him.	
	IX.	Jehu proceeds farther, and executes the divine vengeance upon the idolatrous house of Judah; he pursues Ahaziah, who fled towards Megiddo, and overtaking him at Gur, causeth him to be killed in his chariot. Going also to Samaria, he meeteth with 42 of Ahaziah's kinsmen, whom he causeth to be slain.			2 Kings XII. 20.	Jehoahaz dieth, and Jehoash his son succeedeth in the kingdom of Israel. Not long after his fathers funeral, he visits Elisha the prophet, then lying sick, and with many tears asketh counsel of him, who promiseth him victory over the Syrians. A dead man is brought to life, by being laid in Elisha's grave.	
	X.	Athaliah the daughter of Ahab, seeing her son Ahaziah dead, usurps the kingdom, destroying those that had right to the succession; but Jehosheba the daughter of king Jehoram, and wife to Jehoiada the high-priest, takes Jehoash, being then an infant, and son to her brother Ahaziah, and hides him in the temple, and so saves him from that massacre which was made of the rest of the blood-royal.			XIII.	Jeroboam the second is this year taken into the consortship of the kingdom of Israel by his father Jehoash, going to war against the Syrians. This is gathered from Azariah king of Judah's beginning his reign in the 27 th year of this Jeroboam.	
	XI.	Jehoiada the high-priest brings out Jehoash, now seven years old, and anoints him king; causeth Athaliah to be slain, and restoreth the worship of the true God, destroying the house of Baal, and commanding the idolatrous priest Mattan to be killed before his altars. Jehoash now beginning his reign in the seventh year of Jehu, reigneth 40 years in Jerusalem.			XV. 12.	Amaziah king of Judah growing proud upon a victory obtained against the Edomites this 14 th year of his reign, provoketh Jehoash king of Israel to battel. Jehoash overcomes him, and takes him prisoner, breaks down 400 cubits of the wall of Jerusalem, and having spoiled the temple and the kings house of a vast treasure, returns to Samaria.	
	2 Chron. XXII. 10.	Jehoash, in the twenty third year of his reign, giveth order for the repair of the temple, committing the charge thereof to Jehoiada the high-priest.			2 Chron. XXV.	Jehoash dies fifteen years before Amaziah, and Jeroboam the second, his son, reigneth in Samaria 41 years.	
878.	2 Kings XI.	Jehoash, in the twenty third year of his reign, giveth order for the repair of the temple, committing the charge thereof to Jehoiada the high-priest.		826.	2 Kings XIV. 23.	Amaziah finding a conspiracy against him at Jerusalem, flies to Lachish, where he is murdered; after whom comes his son.	
	2 Chron. XXIII.	Jehoahaz succeedeth his father Jehu in the kingdom of Israel, and reigneth 17 years: during all which time Hazael king of Syria oppresseth him, and exerciseth all those cruelties upon the Israelites, which Elisha the prophet had foretold.			XIV.	Uzziah, or Azariah, in the 27 th year of Jeroboam the second, he reigneth 52 years in Jerusalem.	
857.	XIII. 1.	Jehoahaz succeedeth his father Jehu in the kingdom of Israel, and reigneth 17 years: during all which time Hazael king of Syria oppresseth him, and exerciseth all those cruelties upon the Israelites, which Elisha the prophet had foretold.		810.	2 Chron. XXV.	Now is held the 13 th Jubile, under the two most flourishing kings; in whose times live sundry great prophets in both kingdoms; Isaiah and Joel in Judah; Jonas, Hosea, and Amos, in Israel.	
	VIII. 12.	Jehoash the son of Jehoahaz, king of Israel, is taken into the consortship of that kingdom by his father, in the 37 th year of Jehoash king of Judah, and reigneth 16 years.			2 Kings XV.	Jonas of Gath-hepher, a town belonging to the tribe of Zebulon in Galilee of the Gentiles (observe here the blindness of the Pharisees, John vii. 52.) was afterwards sent into Nineve, the metropolis of Assyria, where both king and people at his preaching repented.	
841.	XIII. 10.	Jehoash the son of Jehoahaz, king of Israel, is taken into the consortship of that kingdom by his father, in the 37 th year of Jehoash king of Judah, and reigneth 16 years.		808.	XIV. 25. Isai. IX. 1.	Jeroboam	
					Jonah III. Matth. XII. 41.		

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The fifth Age of the World.</i>		The Year before CHRIST		<i>The fifth Age of the World</i>	
784.	2 Kings XIV. 29.	Jeroboam king of Israel (under whom that kingdom came to its full height of glory) dieth; after his death all things fall into confusion, and the state is reduced to a plain anarchy, which lasteth eleven years and an half; for such an interregnum or vacancy the synchronism of kings requires, that the six months of Zachariah the son of Jeroboam may answer the 38 years and one month of Shallum, who murdered him in the 39 th year of Azariah, or Uzziah king of Judah.		742.	2 Kings XVI.	This year Rezin king of Syria, and Pekah king of Israel, are confederate against Judah, which strikes a great terror into that nation; but unto Ahaz, God by the prophet Esay sends a gracious message, with a promise of deliverance; for a sign whereof (when the incredulous king, being bid to ask a sign, refused to do it) God gives him the promise of Immanuel to be born of a virgin. Rezin and Pekah now lay siege to Jerusalem, and therein to Ahaz, but are beaten off; Ahaz is no sooner delivered from his enemies, but he forsakes God his deliverer, and falls to idolatry. Wherefore God gives him over into the hands of the king of Israel, who slays of the men of Judah 120,000 in one day, with a great many of the nobility, and carrieth away 200,000 captives; but these, by the advice of the prophet Oded, are released and sent home.	
773.	XV. 8,	Zachariah the son of Jeroboam, the 4 th and last of the race of Jehu (as was foretold) begins his reign over Israel in the 38 th year of Azariah or Uzziah king of Judah, and reigneth 6 months.		741.	2 Chron. XXVIII Isai. VII.		
772.	10.	Shallum the son of Jabeesh, at the end of 6 months, murders him in the sight of the people, and reigns one month, in the 39 th year of Uzziah king of Judah. After Zachariah's death follow those direful calamities foretold by Amos the prophet.		739.	2 Kings XV. 30.	Hoshea the son of Elah murders Pekah king of Israel, and gets the kingdom into his own hands; it is said, in the 20 th year of Jotham, that is, from the time that Jotham first began to reign, which is the same with the 4 th of Ahaz his son. Hoshea, by reason of the tumults and disorders which ensued, cannot be said to have reigned till 9 years after, the state continuing all that time in great confusion, without any form of government.	
771.	19,	Menahem the son of Gadi going from Tirzah to Samaria, killeth Shallum, wasteth Tiphshah, and the borders thereof; and because the town would not open to him, he takes it, and rips up all the women with child.		730.			
761.	23,	While Menahem in these broils labours to get the possession of the kingdom, Pul king of Assyria invadeth his country, to whom Menahem giveth 1000 talents of silver, and afterwards reigneth quietly ten years.		728.	XVII. 3.	Shalmaneser king of Assyria comes up against Hoshea, and makes him to serve him, and pay him tribute.	
759.	25, 27,	Pekahiah succeedeth his father Menahem in the 50 th year of Uzziah king of Judah, and reigneth 2 years.		726.	XVIII. 1. 2 Chron. XXIX, XXX, XXXI.	Hezekiah succeedeth his father Ahaz in the kingdom of Judah; he destroyeth idolatry, and prospers; he also celebrates a solemn passover, and reigneth 29 years in Jerusalem; his father had made him, in the last year of his reign, his assistant in the government.	
758.	32.	Pekah, one of his captains, kills him in his own palace at Samaria, and reigneth 20 years.		725.	2 Kings XVII. 4.	Hoshea king of Israel, having consulted with So king of Egypt, refuseth to pay tribute to Shalmaneser; provoked hereby, and jealous of some farther design in that confederacy of Hoshea with the king of Egypt, Shalmaneser layeth siege to Samaria, and towards the latter end of the third year taketh it, and carrieth away the Israelites captive into his own country. This was the end of the kingdom of Israel, when it had stood divided from the kingdom of Judah 254 years.	
		Jotham succeedeth his father Uzziah in the kingdom of Judah, at the age of 25 years, and reigneth 16 years in Jerusalem.		724.			
	2 Chron. XXVII.	Jotham subdueth the Ammonites, and makes them tributary for three years. Under him and his two successors, the prophets Micah and Hosea execute their prophetic office. About this time lived the prophet Nahum, and prophesied the destruction of Nineve.		721.			
742.	5. Mic. I. 1. 2 Kings XVI. 1. 2 Chron. XXVIII 1.	Ahaz succeedeth his father Jotham in the 17 th year of Pekah king of Israel, and reigneth 16 years.				C	

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The fifth Age of the World.</i>	The Year before CHRIST		<i>The fifth Age of the World.</i>
713.	2 Kings XVIII.	Sennacherib king of Assyria coming up against Judah, besiegeth their fenced cities, and takes many of them, but is pacified by a tribute.	624.		This year he giveth order for the repair of the temple. Hilkiah the high-priest, having found a book of the law, sends it to the king, who hears it read all over to him; and thereupon asketh counsel of Huldah the prophetess, who prophesieth the destruction of Jerusalem, but not in his days. Josiah calling to him the elders of Judah and Jerusalem, with the priests and prophets, causeth the book of the law to be read over before all the people, and reneweth the covenant between God and his people; he burneth also dead mens bones upon the altar at Beth-el, as was foretold; and keepeth a most solemn passover.
	XX.	About this time Hezekiah falls sick, and is told by Isaiah, that he shall die; but pouring out his tears and prayers unto God, he recovereth his health, and obtaineth a prolongation of his life, and kingdom for 15 years. For a sign whereof the sun goes ten degrees backward.		2 Kings XXIII.	
	Isaiah XXXVIII.				

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The fifth Age of the World.</i>	The Year before CHRIST		<i>The fifth Age of the World.</i>
606.	2 Chron. XXXVI. 6. Jerem. XXV. 11. XXIX. 10. Daniel I. 3, 7. Isaiah XXXIX. 7.	of Assyria and Babylon; into whose hands God delivers up Jehoiakim, who is put in chains to be carried to Babylon; but upon his submission, and promises of obedience, is left in his own house, where he lives a servant to Nebuchadnezzar three years. From which entering of the king and people of the Jews into the subjection and service of Nebuchadnezzar, are the 70 years of the captivity of Babylon to be reckoned, which were foretold by the prophet Jeremy. Nebuchadnezzar gives order to Ashpenaz, master of the eunuchs, that he shall carry from thence of the children of Israel, both of the blood-royal (as was foretold by the prophet Esay to Hezekiah) and also of the nobility, the choicest youths both for beauty and wit that he can find; who, being educated 3 years in the language and sciences of the Chaldeans, may afterwards be fit to serve the king in his palace; among whom, of the tribe of Judah, are Daniel, called Belteshazzar; Haniah, called Shadrach; Misael, called Meshach; and Azariah, called Abednego. Their names being thus changed by the master of the eunuchs.	599.	Jerem. XXII. 18. XXXVI. 30. 2 Kings XXIV. 8. 2 Chron. XXXVI. 9. Isaiah XXXIX. 6. Jerem. XXXIV. 1. Ezekiel XVII. 12. I. 2, 3. Baruch VI. 2 Kings XXIV. 17. 2 Chron. XXXVI.	country of Judea, and carry away from thence 3023 captives: Jehoiakim also is taken prisoner; whom they put to death, cause his carcase to be drawn out at the gate of Jerusalem (as was foretold by the prophet Jeremiah) and leave it without the walls unburied. Jehoiachin (called also Conias and Jeconias) at 18 years of age succeeds his father Jehoiakim, and reigns 3 months in Jerusalem. Against him Nebuchadnezzar leads an army, and besiegeth Jerusalem; Jehoiachin with all his kindred and courtiers, come out to meet him. Nebuchadnezzar makes them all prisoners, enters Jerusalem, and takes all the treasure he can find in the temple, and the kings palace, breaking in pieces all the vessels of gold and furniture which Solomon had made for the temple; he carrieth away captive to Babylon, the king, his mother, wives, courtiers, magistrates, and 10,000 able men out of Jerusalem, leaving none behind but the poorer sort of people; and out of the country round about, he carries also away 8000 artificers; among the captives are Mordecai, and Ezekiel the priest; Ezekiel therefore, in his prophecy, reckons the time all along from the beginning of this captivity. An Epistle, said to be Jeremiahs, is now sent to the captives, admonishing them to beware of the idolatry which they shall see in Babylon. Nebuchadnezzar, before his departure from Jerusalem, makes Mattaniah, Jehoiachins fathers brother, king, changing his name into Zedekiah.
605.	Dan. I. 2. 2 Chron. XXXVI. 7.	Whilst Nebuchadnezzar pursues his victories over the king of Egypt, his father dies; which coming to his knowledge, he gives order for the bringing away the captives, and posts with a small company, the nearest way to Babylon; where he is received as the lawful successor to his fathers dominions. He causeth to be brought to Babylon what he thinks fit of the vessels and furniture of the temple, and placeth them in the house of his god, viz. Belus.			
603.	2 Kings XXIV. 1.	Jehoiakim having lived 3 years in subjection to the king of Babylon, falls off, and rebels against him.			
	Dan. II.	This year (being the second of Nebuchadnezzars reign, taking it as it begun at his fathers death) Daniel recovers Nebuchadnezzars dream, and interprets it to betoken the four chief monarchies; whereupon he and his companions are highly advanced.			
600.	2 Kings XXIV. 2.	Nebuchadnezzar sends an army, consisting of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim; these waste the whole	588.	2 Kings XXV. Jer. I. 3. XXXIX LII.	Zedekiah, beginning his reign at 21 years of age, reigneth 11 years; he, by rebelling against Nebuchadnezzar, or rather by continuing in an open rebellion (as his fathers had done) against God, brought upon Jerusalem, and the whole nation of the Jews, those long deserved calamities, which God had so often forewarned them of by his prophets; for in the latter end of the 11 th year of Zedekiah, Jerusalem, after a long siege, is taken by Nebuchadnezzar, and his Chaldeans enter it. Zedekiah flies away by night, but being pursued, is taken, and brought prisoner to Riblah, Nebuchadnezzars

An INDEX to the HOLY BIBLE.

The Year before CHRIST 588.		<i>The fifth Age of the World.</i>		The Year before CHRIST 555. The Ba- bylonian Empire.		<i>The sixth Age of the World.</i>	
		head quarters; there having first seen his children slaughtered before his eyes, he has afterwards those eyes put out, and being laden with chains, is carried away captive to Babylon. About a month after the taking of the city, Nebuzaradan, captain of the guard, sent by Nebuchadnezzar, makes his entry into it, sets fire to the temple, the kings palace, and some noblemens houses, and so layeth the whole city in ashes; the walls of Jerusalem being razed to the ground, all that were left in the city, and those that a little before had fallen to the Chaldeans, with what treasure he can find, doth Nebuzaradan carry with him into Babylon.			Daniel VII. 1.	Belshazzar having removed some persons, who had murdered his father Evil-merodach, and usurped his throne, succeeds in the kingdom of Babylon. In the first year of this kings reign, Daniel has the vision of the four beasts, signifying the four monarchies of the world, and of God delivering over all power and sovereignty to the Son of man.	
	Jer. LII. 27. 2 Kings XXV. 21.	And thus was Judah carried out of her own land, 468 years after David began to reign over it, 388 years after the falling off of the ten tribes, and 134 years after the destruction of the kingdom of Israel.		553.	VIII. 1.	In the third year of Belshazzar, Daniel receives the vision of the ram and he-goat, betokening the destruction of the Persian monarchy, and the great misery which Antiochus should bring upon the people of God.	
	Jerem. XLIX. 7. Ezek. XXV. 12.	Obadiah the prophet denounceth Gods judgments against the Edomites, who now insult over the calamity of the Jews. The same do Jeremy and Ezekiel, and the author of the 70 th and 137 th Psalms, who wrote all about the same time.		538.	V.	This year Belshazzar makes a great feast for all his nobles, and causeth to be brought forth all the vessels of the house of the Lord, which Nebuchadnezzar his grandfather had brought away from Jerusalem, to the glory of his idols, and dishonour of the true God. In the midst of all this jolity, a hand appears writing on the wall of the room, in which the king and his numerous guests sit drinking. The king greatly terrified hereat, sends for his Chaldean astrologers and wizards, and commands them to read the writing, and give him the interpretation of it; but they not being able to do either, Daniel is sent for, who reads the writing, and gives the king the interpretation of it; whereupon Daniel is publicly proclaimed the third man in the kingdom. The same night Belshazzar is slain, Babylon taken by Cyrus, and the empire translated to the Medes and Persians, as had been sundry times foretold by the prophets.	
		<i>The sixth Age of the World.</i>			Jerem. XXVII. 7.		
560. The Ba- bylonian Empire.	Dan. IV. 29, 33,	N ebuchadnezzar, proud of his victories over Egypt, and his conquest of Judea, and other countries, and boasting the magnificence of his buildings, falls distracted, and is driven from the society of men.			Dan. V.		
562.	34.	After seven years spent among the beasts of the field, his understanding returning to him, he humbly acknowledgeth the power of God, and his goodness towards him; and is restored to his kingdom. A few days after he dies, having reigned about 20 months together with his father, and 43 years by himself.			Isai. XIII. Hab. II. Jerem. XXV. 12. L, LI. Dan. V. 31.	Cyrus having given the kingdom of Babylon to Darius the Mede, reserving some palaces in the city for himself, he returns through Media into Persia.	
	2 Kings XXV. 27. Jer. LII. 31.	Evil-merodach, his son, succeeds him in the 37 th year of the captivity of Jehoiachin, or Jeconiah, who presently gives order for the enlargement of Jehoiachin, and two days after changeth his prison-clothes, sets him above all the princes of his court, and causeth him to eat at his own table. Jehoiachin dies about two years after.			VI. 6.	Daniels greatness raising envy in some principal courtiers and officers, these contrive his ruin; but finding nothing in his management of affairs, whereof to accuse him, they resolve to order matters so, that Daniels piety towards God shall become an offence worthy of death. They move the king to make a decree, that for 30 days no petition shall be made to any God or man, but to himself only. Which decree	
						Daniel	

An INDEX to the HOLY BIBLE.

The Year before CHRIST 538. The Babylonian Empire.	The sixth Age of the World.		The Year before CHRIST 526. The Persian Empire.	The sixth Age of the World.	
		Daniel breaks, by making supplication to his God, and is for doing so cast into a den of lions; but being found to have received no hurt there, Darius commands the conspirators to be cast into the same den, who are presently devoured; and the king publisheth a decree, that all persons throughout his dominions shall reverence and fear the God of Daniel.		Ezra I. 5, 6.	hence; and contributes towards the building.
537.	Dan. IX.	Toward the end of the first year of the reign of Darius the Mede, to be reckoned from the subversion of the Babylonish empire, begins the 70 th year of the captivity of the Jews, which, by Jeremiahs prophecy, was to be the last year of their calamity: Upon consideration of which time so near at hand, Daniel pours out most fervent prayers to God for the remission of his own sins, and those of his people; and for that promised deliverance out of their captivity. To whom the angel Gabriel brings an answer not only of this, but also of the spiritual deliverance of the Church by the death of the Messiah; uttering that memorable prophecy of the seventy weeks.		II. Nehem VII.	The Jews therefore return into their own country; the poorer sort having allowance made them to defray their charges upon the way. The number of the children of the province, or Hebrews born in Chaldea, which with their captain Zubbabel, and their high-priest Jeshua, return out of captivity, is 42,360, besides proselytes, men-servants, and maid-servants, to the number of 7337. Now the particular sums of Ezra's catalogue being cast up, amount only to 29818; and those in Nehemiahs account make but 31,031, both which come far short of that universal sum of 42,360, which at the bottom of each catalogue is said to be the number of the whole congregation. Wherefore the Hebrews in the XXIX th chapter of their great chronicle, tell us, that to complete the full sum of 42,360, we must cast in those of the other ten tribes of Israel, who came up out of captivity with the Jews. For even till the last extirpation of the Jewish state, there remained some reliques of the other ten tribes, not only in the dispersion, and at Jerusalem, and other cities of Judah; but also of those who kept still in their own seats; for Shalmaneser swept not away all out of the whole ten tribes, but left a remnant of them in their own country, who were afterward, together with the Jews, Benjamites, and Levites, carried away by Nebuchadnezzar into Babylon, and are now dismissed and sent back again by Cyrus.
536. The Persian Empire.	Jerem. XXIX. 10. Dan. IX.	Cyrus, his father Cambyfes, and his father in law Cyaxares both dying, Persia falls to him by inheritance, and Media by contract of marriage; and so he is possessed of the whole eastern empire; from which time, both Xenophon (<i>instit. lib. 8.</i>) reckons the 7 years of his reign, and the Holy Scripture, out of the records of the Medes and Persians, reckons this his first year; for it teacheth us, that in this year came forth that renowned edict of his, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and hath charged me to build him an house at Jerusalem, which is in Judah, &c. At which time the 70 years of the Babylonish captivity being expired (as was foretold by Isaiah and Jeremiah, the former making mention of Cyrus by name) he gives leave to all the Jews, dwelling in all parts of his dominions, to return into their own country, and commands them immediately to fall in hand with rebuilding of the temple.		Acts XXVI. 7. Lam. I. 1. Luke II. 36. 2 Chron. XI. 16.	In the second year after their return from Babylon, in the second month, they appoint Levites to oversee the work of the house of God, and lay the foundation of the temple; the old men lamenting, who 53 years before had seen the old temple standing, and the younger sort rejoicing to see the new one going up.
	Ezra I. 2.		535.	Ezra III. 8, 13.	The Samaritans, by the means of certain courtiers about Cyrus, whom they had bribed for that purpose, disturb the Jews in their work of the temple.
	Isaiah XLIV. 28. XLV. I, 13.	He restoreth also all the vessels of the house of God, which Nebuchadnezzar had brought from	534.	IV. 5.	In the beginning of the reign of Artaxerxes (called in profane story Cambyfes) the Samaritans, who, whilst Cyrus lived, had secretly under-
			529.	6.	under-

An INDEX to the HOLY BIBLE.

The Year before CHRIST 529. The Per- sian Em- pire.		<i>The sixth Age of the World.</i>	The Year before CHRIST 510. The Per- sian Em- pire.		<i>The sixth Age of the World.</i>
		undermined the Jews, now openly frame a direct accusation in writing against the inhabitants of Judah and Jerusalem, and present it to the king, who presently forbids the Jews to proceed in the building.		Eft. VII.	cai, commandeth that he be publicly honoured, and that by Haman himself, his deadly enemy.
520.	Ezra V. 1.	In the second year of king Darius Hystaspes (the same with Ahasuerus) Zerubbabel and Jeshua, incited by the prophets Haggai and Zechariah, set forward the building of the temple.	509.	IX.	Esther entertaining the king and Haman at a banquet, maketh suit for her own life, and her peoples, and accuseth Haman. The king understanding that Haman had provided a gallows for Mordecai, causeth him to be hanged thereon. In memory of this great deliverance the 2 days of Purim are made festival.
	Hag. II. 1, 9.	Haggai prophesieth that the glory of this second temple shall be greater than that of the former; not as being a more magnificent structure, but in regard the blessed Messiah shall one day honour it with his presence, and from thence propagate peace to all nations.	467.	Ezr. VII.	Ezra the priest, a man skilled in the law of Moses, obtains a large commission from king Artaxerxes, to settle the Jewish common-wealth, and to reform the church at Jerusalem.
	Zech. I. 1, 6.	About this time Zechariah the prophet exhorteth the Jews to repentance.		VIII.	In the seventh year of Artaxerxes, Ezra, with a great multitude of Jews, sets out from Babylon.
519. 518.	Eft. I, II.	Ahasuerus puts away queen Vashti his wife, and not long after espouseth Esther, the niece of Mordecai the Jew.		IX, X.	Ezra obligeth those who had taken strangers to wife, to send them back.
515.	Ezra VI.	In the sixth year of Darius, or Ahasuerus, the temple is finished; the dedication whereof is celebrated with great joy, and abundance of sacrifices, the Priests and Levites, every one in his place, attending on the ministry of the temple. The pass-over also is celebrated.	455.	Neh. II.	In the twentieth year of king Artaxerxes, Nehemiah a Jew, one of his cup-bearers, being made governor of Judea, obtains leave to build the walls of Jerusalem, and finish that great work. Here begin Daniels 70 weeks to be fulfilled before the passion of our Saviour.
				Dan. IX. 24.	Nehemiah having governed Judea 12 years, returns to the king of Persia.
510.	Esth. III.	Haman an Agagite, of the race of the Amalekites, a great favourite of king Ahasuerus, offended at Mordecai, because he falls not down and adores him, as others do, resolves to be revenged of the whole nation of the Jews (which was ever averse to his) and to root it out; for the executing of which purpose, that he may find a successful time, he causeth Pur, that is the Lot, to be cast before him, for to know the day and month wherein the Jews shall be destroyed, and the lot falls on the twelfth month Adar.	442.	Neh. V. 14.	This year is the 21 st Jubile, the last that ever the prophets of the Old Testament saw; for that place in Nehemiah, chap. xii. 22 is not to be understood of the last Darius, but of Darius Nothus, who now reigns in Persia; the full history of Nehemiah ending with the time of Artaxerxes Longimanus, father of this Darius Nothus.
	Deut. XXV. 19.	Haman obtains an edict from the king, that all Jews, without respect to sex or age, upon the thirteenth day of the month Adar be put to death in all the provinces of the kings dominions. Hereupon Mordecai, Esther, and all the Jews, humble themselves before the Lord by fasting and prayer.	415.	XIII. 6.	Hitherto (saith Eusebius in his chronicle, to the 32 ^d year of Artaxerxes) the Divine Scriptures of the Hebrews contain the annals of the times: But those things which were done among them afterwards, we must deliver out of the books of the Maccabees, and out of the writings of Josephus, who have delivered a general history of the Jewish affairs from thence down to the times of the Romans.
	Esth. IV.	Ahasuerus hearing it read in the chronicles, that a conspiracy had been discovered to him by Morde-			That Malachi, the last of the prophets was cotemporary with Nehemiah, appears from hence, That he no where exhorts the people to the building of the temple, as Haggai
	VI.	cai, commandeth that he be publicly honoured, and that by Haman himself, his deadly enemy.			and

An INDEX to the HOLY BIBLE.

The Year before CHRIST 415. The Per- sian Em- pire.		<i>The sixth Age of the World.</i>		The Year before CHRIST 330. The Ma- cedonian Empire.		<i>The sixth Age of the World.</i>	
	Nehem. XIII.	and Zachary did; but the temple being now built, he reproves those disorders, which Nehemiah at his second return with a new commission from Babylon, saith he found in his absence to have crept in among the Jews; as marriage with strange women, withholding of tithes, and abuses in the worship of God. And because a succession of prophets was not to be expected, as before, he exhorteth the people constantly to adhere to the law of Moses, till Christ the chief Prophet should appear; whose forerunner John the Baptist should come in the spirit and power of Elias, to turn the hearts of the fathers unto their children, and the disobedient to the wisdom of the just. See <i>1 Mac.</i> IV. 46. and IX. 17.				Lastly, he bestoweth on the Jews whatever favours they desire, and departeth. The Persians are overcome, Darius slain, and Alexander remains universal monarch of the eastern world.	
	Mal. IV. 4. Luke I. 17.			323.	Jof. Ant. I. 12. c. 1. 1 Mac. I.	Alexander having reigned 6 years and 10 months, dieth; his army and dominions are divided among his captains. Antigonus makes himself governor of Asia, Seleucus of Babylon, and the bordering nations; Lyfimachus hath the Hellespont; Cassander, Macedon; and Ptolemeus, the son of Lagus, gets Egypt.	
	Matth. XI. 14. XVII. 12.			320.	Jof. Ant. I. 12. c. 1.	Ptolemeus, surnamed Soter, makes himself master of Jerusalem by a stratagem; for he enters the city upon a sabbath-day, under pretence of offering sacrifice; and whilst the Jews suspect nothing, but spend the day in ease and idleness, he surpriseth the city without resistance, and maketh the citizens captives. He sendeth several colonies of Jews into Egypt, and puts great confidence in them.	
335.	Jof. Ant. I. 11. c. 8.	A lexander the Great, king of Macedonia, passeth out of Europe into Asia, and begins to lay waste the Persian empire.					
332.	Id. ibid.	Manasses, brother to Jaddus the high-priest, refusing to put away his strange wife, is driven from the sacrifice: Sanaballath his father in law, governor of Samaria, revolteth from Darius, obtains leave of Alexander to build a temple on mount Gerizim, and makes Manasses high-priest thereof: to which resort all such as are entangled in unlawful marriage, with all such offenders as think not themselves safe at Jerusalem. This was the rise of that schismatical conventicle of the Samaritans. See <i>John</i> IV. 20.		277.	Jof. Ant. I. 12. c. 2.	Ptolemeus Philadelphus, son of Ptolemeus Soter, being a great favourer of learning, builds a most magnificent library at Alexandria. Demetrius Phalereus, to whom he had committed the care of procuring all sorts of books, and out of all countries, persuades him to employ 72 Jews in translating the Holy Scriptures out of the original Hebrew into the Greek tongue, which was done in the seventh year of his reign. The king also dismisseth many captive Jews, and dedicates many presents to the temple of God at Jerusalem.	
	Jof. Ant. I. 11. c. 8.	Alexander marcheth toward Jerusalem, intending to besiege it: Jaddus the high-priest hearing of it, putteth on his priestly ornaments, and, accompanied with the people all in white, goeth out to meet him: Alexander seeing his habit, falls prostrate before him, saying, that whilst he was in Macedonia, a man appeared unto him in the very same habit, who invited him to come into Asia, and promised to deliver the Persian empire into his hands. After this he goes to the temple, and offers sacrifice, according to the high-priests direction.		177.	2 Mac. III.	One Simon, a man of the tribe of Benjamin, governor of the temple, falling out with Onias the high-priest, goes to Apollonius the governor of Cœlosyria, and informs him, that there is a vast treasure in the temple: Apollonius acquaints king Seleucus his master with it, who presently sends his treasurer Heliodorus to Jerusalem, to bring this money away. Heliodorus entering the temple, is by angels struck down in the very place, and carried from thence half-dead; but by the prayers of Onias he is soon after restored to his health. Returning to Seleucus that sent him, he magnifies the holiness of the temple, and the power of God dwelling in it.	
	Daniel VIII. 7. XI. 13.	They shew him the prophecy of Daniel, That a Grecian should come and destroy the Persians; whereby he is mightily confirmed in his persuasion, that he himself is the man:				Antiochus	

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The sixth Age of the World.</i>	The Year before CHRIST		<i>The sixth Age of the World.</i>
176. The Ma- cedonian Empire. 175.	1 Mac. I. 10. 2 Mac. IV. 7,	Antiochus Epiphanes succeeds Se- leucus in the kingdom of Syria, and reigneth 11 years, and some months. Jason, by corrupting king Antio- chus, obtaineth the office of high- priest.	167. The Ma- cedonian Empire.	2 Mac. VI. Jof. Ant. I. 12. c. 8.	take themselves to the desert. They are followed by many others, of whom a great number are stifled in their caves, because they would not defend themselves on the sabbath- day. Matthias abolisheth that su- perstition, and exhoris his sons to assert their privileges, and deliver their country from bondage.
172.	23, 24,	Menelaus, brother to Simon the traitor, being employed by Jason to carry the money to the king, promiseth 300 talents of silver above what Jason had sent, and getteth the priesthood to himself.	166.	1 Mac. III. 2 Mac. VIII. Jof. Ant. I. 12. c. 9.	Matthias dies, and Judas Macca- beus takes upon him the manage- ment of this affair. He delivers his country, and purgeth it from the abominations which had been com- mitted in it.
170.	27.	Menelaus, not paying the money he had promised the king at his ad- mission, is summoned to appear be- fore Antiochus; he substitutes Lysimachus his brother in his place.		1 Mac. III. Jof. Ant. I. 12. c. 10.	Apollonius, governor of Samaria, having raised an army among the Gentiles and Samaritans, falls upon the Jews; but is discomfited and slain by Judas Maccabeus.
	1 Mac. I. 21, 22. 2 Mac. V. Jof. Ant. I. 12. c. 7. Dan. XI. 28.	Antiochus taketh Jerusalem, and sacking it, pillageth the temple, de- stroyeth 40,000 of the inhabitants, and selleth as many more. He en- deavoureth also to abolish the wor- ship of God, and forceth many Jews to forsake their religion. The Sa- maritans now disown their relation to the Jews, to whom in prosperity they pretended alliance, and conse- crate the temple on mount Geri- zim to Jupiter.		1 Mac. III. 13. Joseph. ut supra.	Seron also, governor of the lower Syria, musters up all the forces un- der his command, and invades Ju- dea; him Judas Maccabeus encoun- ters, slays 800 of his men on the place, and puts the rest to flight.
168.	1 Mac. VIII. 5.	Perseus, having made war upon the Romans, is this year overcome by them, and the kingdom of the Macedonians ends, when from Ca- ranus it had stood 626 years. Ne- vertheless, the reliques of the Ma- cedonian empire, while that of the Roman was rising, did yet survive in the Ptolemies of Egypt, and the kings of Syria.	165.	1 Mac. III. 27. IV. Jof. Ant. I. 12. c. 11.	Judas Maccabeus defeats a great army, which Antiochus sent against the Jews. Lyfias returns with a greater power; Judas kills 5000 of his men, and causeth him to retreat. He purifieth the temple, and setteth it in order, after it had lain desolate three years; and buildeth a wall a- bout Sion.
167.	I. 45.	King Antiochus by a publick edict, commands all nations that are subject unto him, to observe the same way of divine worship, and laying aside their peculiar customs, to profess the same religion with the Grecians; the punishment of death being threatened unto such as shall be disobedient; and he ap- points overseers over every people and nation, who shall compel them hereunto. Of the Jews many choose rather to undergo the most cruel torments, than to offer sacrifice un- to idols; all which martyrdoms, with those glorious sufferings of the seven Maccabean brethren, are re- corded in the two Books of Mac- cabees.	164.	1 Mac. VI. 2 Mac. IX. 9. Jof. Ant. I. 12. c. 13.	Antiochus is taken with a violent pain in his bowels, and such a rot- tenness seizeth his flesh, that worms breed in it; he confesseth that he is plagued for the wrong done to Jerusalem, and dieth in the 149 th year of the kingdom of the Greci- ans. His son Antiochus Eupator, a child about nine years old, suc- ceeds him. He maketh peace with the Jews, but quickly breaketh it:
			163.		he puts to death Menelaus the high- priest, and confers that honour upon Alcimus, or Jacimus.
			162.	2 Mac. XIII. Jof. Ant. I. 12. c. 15.	Onias, the son of Onias III. re- tires into Egypt, where Ptolemeus Philometor, and Cleopatra his wife, permit him to build a temple at Heliopolis, in imitation of that at Jerusalem, and they constitute him high-priest there.
	II.	Matthias a priest, with his five sons, slay those that are sent by king Antiochus, to compel them to offer abominable sacrifices, and after be-		1 Mac. VII.	Demetrius Soter, the son of Se- leucus, escapes from Rome, and comes into Syria, where he causeth himself to be crowned king, and putteth to death Antiochus and Lyfias.

Demetrius.

An INDEX to the HOLY BIBLE.

The Year before CHRIST 161. The Ma- cedonian Empire.		<i>The sixth Age of the World.</i>		The Year before CHRIST 148. The Ma- cedonian Empire.		<i>The sixth Age of the World.</i>	
	1 Mac. VII. 2 Mac. XIV. Jof. Ant. l. 12. c. 17	Demetrius, at the instance of Al- cimus, sends Nicanor with a great army against Judas Maccabeus, whom he endeavours to surprize. They join battle, and Nicanor is slain. Here ends the continued history of the second book of Maccabees, being an abstract and breviary of the five books of Jason, a Jew of Cyrene.			1 Mac. X. 75. Jof. Ant. l. 13. c. 8.	Demetrius Nicanor, eldest son of Demetrius Soter, enters into Cilicia with an army. King Alexander Balas gives the command of Syria to Apol- lonius, who sets upon Jonathan the high-priest; Jonathan defeats him, and takes Joppe and Azotus, and burns the temple of Dagon.	
	1 Mac. IX. Jof. Ant. lib. 12. c. 18, 19.	King Demetrius sends Bacchides with a new army, consisting of 20,000 men, against Judas Macca- beus; Judas having with him but 800 men, ventures to engage him, and is slain. His brother Jonathan is chosen general in his stead.		146.	1 Mac. XI. Jof. loc. citat.	Ptolemeus Philometor, king of E- gypt, comes to the relief of king Alexander his son in law; Alexan- der ungratefully sets Ammonius to lie in ambush to kill him. The trea- chery being discovered, Ptolemeus takes away his daughter from Alex- ander, and marrieth her to Deme- trius. Alexander having been driven from Antioch, the inhabitants of that place make offer of the kingdom to Ptolemeus; but he refuseth it, and persuadeth them to accept of Deme- trius for their king.	
	1 Mac. VIII. 19. Jof. Ant. l. 18. c. 17.	Jonathan enters an alliance with the Romans. Josephus observes, that this was the first league that ever was known to be between the Romans and the Jews.		145.		Alexander returns with a great army Ptolemeus and Demetrius unite their forces, and overcome him in a pitched battel; but Ptole- meus dies of the wounds which he received, after he had seen the head of Alexander sent to him by Zab- diel an Arabian prince. Jonathan besiegeth the citadel at Jerusalem, held by a garrison of Macedonians. Complaint here of being made to Demetrius, Jonathan appeaseth him by presents, and obtaineth new fa- vours for the Jews. Demetrius in- curreth the hatred of his soldiers, by abridging their pay in time of peace.	
160.	1 Mac. IX. 55,	Whilst Alcimus commands the wall of the inner court of the temple to be pulled down, God strikes him suddenly with a palsy, so that with- out speaking a word, he dies in great torment.				Tryphon, with some soldiers that revolted from Demetrius, under- takes to establish Antiochus, the son of Alexander Balas, in the kingdom of Syria.	
158.	70. Jof. Ant. l. 13. c. 2.	Jonathan having wearied Bacchi- des by war, compelleth him to make a league, and draw off his army.				Demetrius is vanquished by young Antiochus, and made to fly into Se- leucia. Great honours are by Antio- chus conferred on Jonathan, who assists him against Demetrius.	
153.	1 Mac. X. 1. Jof. Ant. l. 13. c. 3.	Alexander Balas, the son of king Antiochus Epiphanes, enters with an army into Syria; the garrison of Ptolemais set open their gates to him, by reason of their hatred to king Demetrius; who prepares him- self for war.		144.	1 Mac. XI. 55.	Jonathan renews his alliance with the Romans and Lacedemonians, and fortifies Jerusalem.	
	1 Mac. X. 3, 10. Jof. Ant. l. 13. c. 4.	Demetrius desireth an alliance with Jonathan, who makes use of this oc- casion to repair the fortifications of Jerusalem.				Tryphon contrives how he may quit himself of Antiochus, and reign in his stead; but fearing Jonathans opposition, he invites him to come to Ptolemais, and bring with him some few of his soldiers, promising to deliver that city into his hands.	
	1 Mac. X. 15. Jof. Ant. l. 13. c. 5.	Alexander Balas is no less careful to obtain the friendship of Jonathan; and to oblige him, confers on him the high-priesthood.		143.	Jof. Ant. l. 13. c. 9, 10.	Jonathan suspects no treachery, comes only with 1000 men to Try- phon at Ptolemais; but as soon as he	
152.	1 Mac. X. 21. Id. ibid.	Jonathan puts on the holy vest- ment, on the seventh month of the 160 th year of the kingdom of the Grecians, at the feast of tabernacles. He was the first high-priest of the Hasmonean family.				Jonathan suspects no treachery, comes only with 1000 men to Try- phon at Ptolemais; but as soon as he	
150.	1 Mac. X. 49, 50. Joseph. ubi supr. 1 Mac. X. 51. Jof. c. 7.	Demetrius and Alexander come to a battel, and Demetrius is slain. Alexander Balas finding himself in the peaceable possession of the king- dom of Syria, espouseth Cleopatra, the daughter of Ptolemeus Philome- tor king of Egypt. Alexander highly honours Jonathan the high-priest at his nuptials.				Jonathan suspects no treachery, comes only with 1000 men to Try- phon at Ptolemais; but as soon as he	

An INDEX to the HOLY BIBLE.

The Year before CHRIST 143. The Ma- cedonian Empire.	<i>The sixth Age of the World.</i>		The Year before CHRIST 107. The Ma- cedonian Empire.	<i>The sixth Age of the World.</i>	
	1 Mac. XIII. Jof. Ant. lib. 13. c. 10, 11.	is entered the city, Tryphon com- mands the gates to be shut. Jona- than is taken prisoner, and all his men put to the sword. The Jews hereupon make choice of Simon Maccabeus for their ge- neral, in the place of his brother Jonathan. Tryphon leads an army against Simon: He promiseth for 100 talents of silver to release Jona- than; the money being paid him, he breaks his promise, and puts Jo- nathan to death. Simon erects a stately monument for his father and his brethren.		Jof. l. 1. Bell. c. 3. Ant. lib. 13. c. 19. & lib. 20. c. 8.	Judas, eldest son of Hircanus, otherwise called Aristobulus, and sur- named Philellen, succeeds his father in the government and the high- priesthood; he was the first of any that, after the return from the cap- tivity of Babylon, set a crown upon his head, and changed the state into a monarchy.
	1 Mac. XIII. 31, 32. Jof. Ant. l. 13. c. 12.	Tryphon murders the young king Antiochus, and puts the crown on his own head. The Romans and Lacedemonians renew their leagues with Simon, and write them in tables of brass.		88. Luke II. 37.	Anna the prophetess, daughter of Phanuel, of the tribe of Aser, this year becoming a widow, departs not from the temple, but serves God with fasting and prayer night and day, for 84 years together, until such time as she sees Christ in the temple.
142.	1 Mac. XIV. 18 Jof. Ant. l. 13. c. 13 Id. ibid.	Simon has the government and high-priesthood settled on him and his heirs: the Jews are by his means discharged from all manner of tri- bute to any foreign prince. He takes Sion the fortress of Jerusalem, drives out of the city all idolaters, clears the houses of their idols, and placeth in the city such as are true worship- pers of God.	49. The Ro- man Em- pire.	63. Jof. l. 1. Bell. c. 5. Ant. l. 14. c. 8.	Jerusalem is this year taken by Pompey; who meddles not with any of the treasure which was in the temple, but makes the Jews tri- butary to the Romans.
139.	Jof. Ant. l. 13. c. 12.	Tryphons vices render him so odious to his soldiers, that they sub- mit themselves to Cleopatra, Deme- trius's relict. She marrieth Antiochus Soter, Demetrius's brother, and causeth him to be crowned king. An- tiochus drives Tryphon out of Sy- ria, besiegeth him in Dora, whence he flies to Apamea, where he is ta- ken and slain.		40. Jof. l. 14. c. 25.	Herod the son of Antipas, or An- tipater, an Idumean, is this year by the Romans declared king of Judea.
138.		Antiochus drives Tryphon out of Sy- ria, besiegeth him in Dora, whence he flies to Apamea, where he is ta- ken and slain.		38. Id. ibid. c. 28. l. 1. 37. Bell. c. 13.	Herod, assisted by Sosius the Ro- man general, lays siege to Jerusa- lem, and takes it; the soldiers fill all corners of the city with blood, rapine, and cruelty. Antigonius the prince and high-priest is by Sosius carried away prisoner to Rome, and Herod put in full possession of the kingdom.
135.	1 Mac. XVI. Jof. Ant. l. 13 c. 14.	Simon the high-priest traversing the cities of Judea, and taking care for their orderly government, comes down with his two sons, Matthias and Judas to Jericho; Ptolemeus the son of Abubus, Simons son in law, invites them to a castle which he had fortified, called Dochus, and there, whilst he entertains them at a ban- quet, barbarously murders them. John Hircanus succeeds his father in the high-priesthood.		31.	About this time Hillel a Babylo- nian, descended from David, flour- ished at Jerusalem; one of whose disciples was Jonathan the son of Uzziel, the famous author of the Chaldee paraphrase.
		<i>Here ends the first book of Macca- bees, containing the history of forty years.</i>		28.	Cesar Octavianus, nephew to Ju- lius Cesar, in his fifth consulship, with the assent of the senate and people of Rome, assumes the title of emperor; at which time the go- vernment among the Romans was legally changed from a republick into a monarchy. The next year fol- lowing he is by the senate surnamed Augustus.
130.	Jof. Ant. l. 13. c. 17.	John Hircanus takes Shechem, and demolisheth the temple on mount Gerizim, 200 years after it had been built by Sanaballat.		27. Dionys. lib. 52. Jof. Ant. lib. 20. John II. 20.	Herod this year begins to enlarge, or rather to rebuild the temple at Jerusalem, 46 years before the first passover of the ministry of Christ, and

An INDEX to the HOLY BIBLE.

The Year before CHRIST		<i>The sixth Age of the World.</i>	The Year after CHRIST	<i>The seventh Age of the World.</i>
18. The Ro- man Em- pire.	Luke I. 11,	and in nine years and an half finisheth that magnificent structure. The angel Gabriel appears to Zachary the priest, as he is offering incense in the temple, telling him, that a son shall be born unto him, whom he shall call John; who also shall be a Nazarite, and the forerunner of the Lord, in the spirit and power of Elias.	26. The Ro- man Em- pire.	Mat. III. 1. Mar. I. 2. Luke III 3. John I. 7. Isa. XLI. 1.
6.	26,	In the sixth month after John was conceived, the same angel Gabriel is sent by God to Nazareth in Galilee, to the most blessed Virgin Mary (espoused to Joseph, a person of the house and lineage of David) the angel declares unto her, that she shall conceive by the overshadowing of the Holy Ghost, and bring forth a Son, and call his name JESUS.	27.	John the Baptist begins to preach and to baptize in the desert of Judea, thereby preparing the way of the Lord, and doing his endeavour, that Christ coming after him may be made known unto Israel. Unto John God gives a sign, whereby he may know the Lords Christ, that upon whom he shall see the Spirit descending and remaining on him, the same is he which shall baptize with the Holy Ghost.
5.	57.	John the Baptist born six months before Christ.		Mat. III. 13. Mar. I. 9. Luke III. 22.
4.		<i>The seventh Age of the World.</i> CHRIST our Lord and Saviour, in the fulness of time, is born of the blessed Virgin Mary at Bethlehem, and laid in a manger. On the eighth day after his nativity, he is circumcised and named JESUS. The wise-men of the east bring presents to the new-born King of the Jews. Joseph flies into Egypt with the child Jesus, and Mary his mother. Herod commands the infants in and about Bethlehem to be slain. Herod dieth, and his son Archelaus is by Cesar made tetrarch of Judea; other dominions, which belonged to Herod, are divided among his sons. Christ, by Gods appointment, is brought back out of Egypt into Nazareth.		John I. 34. Mat. IV. 1. Mark I. 12. Luke IV. 1, 14.
3.	Jof. Ant. I. 17. c. 10.		30.	John I. 35, 47.
	Matt. II. 21, 23.			II. 1,
		<i>The first year of the vulgar Christian Æra begins here.</i>		
The Year after CHRIST	Luke II. 46.	By occasion of the passover our Lord goes up with his parents to Jerusalem, and there disputes with the doctors in the temple. Augustus dies, and Tiberius succeeds him. Josephus, called Caiaphas, is made high-priest of the Jews by the favour of Valerius Gratus, the Roman governor.		
8.				
14.	Jof. Ant. I. 18. c. 3.	Towards the end of this year, Pontius Pilate is sent to be procu-		
26.				13.
				JESUS cometh to Jerusalem at the time of the passover, and entering into the temple, scourgeth out those that bought and sold there; the Jews require a sign of his authority. Christ bids them destroy that temple (understanding the temple of his body) and in three days he will raise it up.
				D 2 Herod

An INDEX to the HOLY BIBLE.

The Year after CHRIST 30. The Roman Empire.		The seventh Age of the World.	
31.	Marth. XIV. 3. Mark VI. 17. Luke III. 19. John IV. 7, 42. Luke IV. 43. V. 27.	Herod the tetrarch casteth John the Baptist into prison, for reprehending his incest with his brother Philip's wife, and other evils done by him. Christ discovers himself to the woman of Samaria. He goes throughout all Galilee, teaching in the synagogues, and working miracles. Matthew called to be a disciple.	Luke IX. 51. X. 1. XI. 1. John XI. 1, 47.
	<i>The second passover of Christ's ministry, John V. 1. compared with IV. 3, 5. from which the second year of the seventieth week of Daniel begins.</i>		Luke XIX. 1. Mark X. 46. John XII. 3. Matth. XXI. Mark XI. Luke XIX. John XII. Isai. LII. Zech. IX. 9. Matth. XXI. 17.
	John V. 1.	JESUS comes up to Jerusalem at the time of the feast, and heals on the sabbath-day a man that had an infirmity thirty eight years, lying at the pool of Bethesda. He makes a most divine apology to the Jews that sought to kill him, because he said that God was his Father.	Luke XIX. 1. Mark X. 46. John XII. 3. Matth. XXI. Mark XI. Luke XIX. John XII. Isai. LII. Zech. IX. 9. Matth. XXI. 17.
	Luke VI. 13.	Christ out of the multitude of his disciples chooseth twelve, whom he calleth Apostles: namely, Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. To these our Saviour chiefly directs his discourse in that glorious, full, and admirable sermon on the mount.	Luke XIX. 1. Mark X. 46. John XII. 3. Matth. XXI. Mark XI. Luke XIX. John XII. Isai. LII. Zech. IX. 9. Matth. XXI. 17.
	Matt. V, VI, VII. Luke VI. 20. IX. 1. Mark VI. 7. Matt. X. 1.	Jesus sends his twelve Apostles by two and two, to preach, and heal the sick.	Luke XIX. 1. Mark X. 46. John XII. 3. Matth. XXI. Mark XI. Luke XIX. John XII. Isai. LII. Zech. IX. 9. Matth. XXI. 17.
	XIV. 6, 15. Mark VI. 35. Luke IX. 12. John VI. 1, 15.	John the Baptist is beheaded in prison by Herod's command. Jesus feeds 5000 men, besides women and children, with five barley-loaves and two little fishes. He refuses to be made a king.	Luke XIX. 1. Mark X. 46. John XII. 3. Matth. XXI. Mark XI. Luke XIX. John XII. Isai. LII. Zech. IX. 9. Matth. XXI. 17.
	<i>The third passover of Christ's ministry, John VI. 4. from which the third year of the seventieth week of Daniel begins.</i>		Luke XIX. 1. Mark X. 46. John XII. 3. Matth. XXI. Mark XI. Luke XIX. John XII. Isai. LII. Zech. IX. 9. Matth. XXI. 17.
	Matth. XVII. 1. Mark IX. 1. Luke IX. 28. Matth. XVII. 24.	JESUS is transfigured on the mount; Moses and Elias are seen to talk with him, and a voice from heaven is heard a second time, saying, This is my beloved Son; hear him. Christ payeth tribute to Cesar.	Luke XIX. 1. Mark X. 46. John XII. 3. Matth. XXI. Mark XI. Luke XIX. John XII. Isai. LII. Zech. IX. 9. Matth. XXI. 17.
			Luke XIX. 1. Mark X. 46. John XII. 3. Matth. XXI. Mark XI. Luke XIX. John XII. Isai. LII. Zech. IX. 9. Matth. XXI. 17.
			Luke XIX. 1. Mark X. 46. John XII. 3. Matth. XXI. Mark XI. Luke XIX. John XII. Isai. LII. Zech. IX. 9. Matth. XXI. 17.
The Year after CHRIST 32. The Roman Empire.		The seventh Age of the World.	
		A certain village of the Samaritans refuseth our Saviour entertainment in his way to Jerusalem: the disciples desiring to call for fire from heaven to consume them, are severely reprehended. The seventy disciples are sent out by two and two, to work miracles, and to preach. Christ teacheth his disciples to pray. Christ raiseth Lazarus, that had been buried four days. Caiaphas, high-priest of the Jews, prophesieth concerning the death of Christ. Zaccheus a publican converted. Christ restoreth to blind Bartimeus his sight. Mary the sister of Lazarus anoints our Saviour's feet with costly spikenard, and wipeth them with the hair of her head. Christ rideth in triumph to Jerusalem; the multitude spread their garments in the way, and cry, Hosanna to the son of David. Coming near the city, he weeps over it, and foretels its destruction. He enters the temple, and casteth out those that bought and sold there; and heals the blind and lame. He curseth the fruitless fig-tree, and the next morning it is found dried up and withered: Thence he taketh occasion to shew the power of faith.	Luke IX. 51. X. 1. XI. 1. John XI. 1, 47. Luke XIX. 1. Mark X. 46. John XII. 3. Matth. XXI. Mark XI. Luke XIX. John XII. Isai. LII. Zech. IX. 9. Matth. XXI. 17.
		<i>The fourth passover, in which Christ our passover was sacrificed, 1 Cor. V. 7. and so an end is put to all legal sacrifices prefiguring this great expiation. The fourth or middle year of Daniel's last week begins, Dan. IX. 27.</i>	Luke XIX. 1. Mark X. 46. John XII. 3. Matth. XXI. Mark XI. Luke XIX. John XII. Isai. LII. Zech. IX. 9. Matth. XXI. 17.
		ON the first day of unleavened bread, when the passover of the Jews was to be slain (April 2) in the evening, Jesus eateth the passover with his disciples, and institutes the Sacrament of his Body and Blood in Bread and Wine. Christ watheth his disciples' feet, and exhorteth them to humility and charity. In the self-same night Christ is betrayed by Judas, mocked, buffeted, and spit upon by the soldiers. Next day he is condemned by Pilate, and crucified; the sun, during	Luke XIX. 1. Mark X. 46. John XII. 3. Matth. XXI. Mark XI. Luke XIX. John XII. Isai. LII. Zech. IX. 9. Matth. XXI. 17.

An INDEX to the HOLY BIBLE.

The Year after CHRIST 33. The Ro- man Em- pire.		<i>The seventh Age of the World.</i>	The Year after CHRIST 33. The Ro- man Em- pire.		<i>The seventh Age of the World.</i>
	Mark XV.	the crucifixion is darkened, and the veil of the temple rent in the midst.			brought before the council; where by the advice of Gamaliel a Pharisee, and doctor of the law, they are delivered.
	Luke XXIII.	Christ praying for his enemies, gives up the ghost. Joseph of Arimathea begs the body, and lays it in a new sepulcher.		Acts VI.	The number of believers increasing at Jerusalem, the apostles ordain seven deacons, who should distribute the alms of the whole Church to the widows, and poorer sort of believers. Stephen, one of these deacons, having confounded some that disputed with him, is by them falsely accused of blasphemy, and brought before the council, where he reprehends their rebellion, and murdering of Christ. Whereupon they cast him out of the city, and stone him; he in the mean time praying for them.
	John XIX.	On the third day, the next after the Jewish Sabbath (<i>April 5.</i>) Christ riseth from the dead; his resurrection is declared by angels to the women that came to the sepulcher. Christ first appeareth to Mary Magdalene, and afterward to his disciples, and dineth with them.	34.	VII.	A great persecution of the Church at Jerusalem follows after the death of the first martyr Stephen.
	Pl. XXII.	Christ bringeth his Apostles to mount Olivet; commandeth them to expect in Jerusalem the sending down of the Holy Ghost: sends them to teach and baptize all nations, and blesses them; and while they behold, he is taken up, and a cloud receives him out of their sight.		VIII.	Philip, one of the seven deacons, preacheth at Samaria, and converteth many; worketh miracles, and healeth the sick. Simon the sorcerer seeing the wonders that are done by Philip, believeth, and is baptized.
	Matth. XXVIII.	After his Ascension the disciples are warned by two angels to depart, and to set their minds upon his second coming; they accordingly return, and giving themselves to prayer, choose Matthias to be an Apostle in the place of Judas.		5.	The apostles at Jerusalem hearing that Samaria had received the faith, send thither Peter and John, to confirm and enlarge the Church.
	Mark XVI.	On the day of Pentecost (<i>May 24.</i>) the Holy Ghost descendeth on the Apostles in the form of cloven tongues, like as of fire, and enableth them to speak all languages. Peter the same day preacheth Christ and the resurrection, and about 3000 believers are added to the Church.		15.	The apostles, by prayer and imposition of hands, confer the Holy Ghost on all believers. Simon Magus offers them money, that he may receive power of conferring the same, whose impiety is sharply reprov'd by Peter. Having completed their ministry in those parts, they return to Jerusalem.
	Luke XXIV.	Peter, by faith in Christs Name, healeth a lame man.			An Angel sendeth Philip to teach and baptize the Ethiopian eunuch.
	Joh. XX	The rulers of the Jews, offended at Peters sermon, and his miraculous cure of the lame man, cast both him and John into prison; upon their examination they boldly avouch the lame man to be healed by the Name of Jesus, and that by the same Jesus we must be eternally saved. After this the Jews forbid them to speak any more in that Name; but the apostles answer, That it is fit they should obey God rather than men. They are threatened, and let go.	35.	26.	Saul, a violent persecutor of all that call on the Name of Jesus, and one who consented to the death of Stephen, goes now towards Damascus, with commission from the high-priest and the council, to apprehend all Christians in those parts and to bring them bound to Jerusalem; on the way he is miraculously converted by a voice from heaven; and three days after baptized by Ananias at Damascus, where he preached the Gospel of Christ with great boldness, to the astonishment of those that knew upon what design he was sent thither.
	Acts I.	Ananias and his wife Sapphira, for their hypocrisy, are suddenly struck dead.		IX. 1.	Saul having preached the Gospel at Damascus a long time, the Jews lay
	Matth. XXVIII.	The apostles are again cast into prison by the high-priest; but an Angel sets them at liberty, and bids them preach the Gospel to the people without fear; being taken again teaching in the temple, they are			
	Acts II.				
	III.				
	IV.				
	V. 1.				
	17.		38.	23.	

An INDEX to the HOLY BIBLE.

The Year after CHRIST 38. The Ro- man Em- pire.	<i>The seventh Age of the World.</i>		The Year after CHRIST 41. The Ro- man Em- pire.	<i>The seventh Age of the World.</i>	
	2 Cor. XI. 32.	lay wait to kill him, but he escapeth from thence, and comes to Jerusalem; there he sees Peter and James the brother of our Lord, and abides with them fifteen days. Here he speaks boldly in the Name of Jesus, and disputes with the Grecians, or rather Jews that used the Greek tongue. These also consult how they may kill him.		converting multitudes to the faith. Here the disciples were first called Christians.	
	Gal. I. 18.			Acts XII.	About this time James the brother of John is beheaded by the command of Herod Agrippa. He also imprisoneth Peter, whom an angel delivers, upon the prayers of the church. This same Herod, not long after, speaking to the people at Cesarea, some of them cry out, It is the voice of God, and not of man; and immediately an angel of the Lord smites him, because he gave not the glory to God; and he is eaten of worms, and dieth.
	Acts XXII. 17.	While Saul prays in the temple, he is in a trance, and the Lord appears unto him, and bids him to depart from Jerusalem, because they will not receive his testimony; adding, that he will send him to the Gentiles.	44.		
	IX. 30.	Saul leaving Jerusalem, goes to his own country Tarsus, and from thence travels into Syria and Cilicia.	45.	XIII.	Barnabas and Saul set forward in their preaching of the Gospel. They plant the Christian faith in Seleucia, Cyprus, and other places. At Paphos they preach the Gospel to Sergius Paulus, governor of that country: Elymas a forcerer withstanding them, and endeavouring to turn away Sergius from the faith, is at Sauls rebuke struck blind. From this time Saul is always called by his new name Paul; he preacheth at Antioch; the Gentiles believe, but the Jews gainsay and blaspheme. Whereupon he and his assistants turn to the Gentiles, and come to Iconium.
	Acts IX. 32,	Peter visits the churches of Judea, Galilee, Samaria, &c. At Lydda he cureth Eneas of the palsy; and at Joppa restoreth Tabitha to life.			
41.	X.	At Cesarea, Cornelius a Centurion, by prayers and alms, finds favour in the sight of God, and is commanded by an Angel to send for Peter, now at Joppa. God by a vision teacheth Peter not to despise the Gentiles; and being sent for by Cornelius, goes and preacheth Christ to him, and a great company that were met at his house: while Peter preacheth, the Holy Ghost falls upon them all; and immediately the Apostle baptizeth them.	46.	XIV.	At Iconium they are persecuted and ready to be stoned. From hence they fly to Lystra and Derbe, cities of Lycaonia. At Lystra, Paul healing a cripple, the multitude cry out, that the gods are come down, and call Barnabas, Jupiter; and Paul, Mercurius; and would have sacrificed to them, had not the apostles, with clothes rent, run in among them, and assured them, that they were men like themselves. Soon after there come Jews from Antioch and Iconium, who excite the people against them. Paul is by the furious multitude stoned, and drawn out of the city as dead; but whilst the disciples stand about him, he riseth up, and the next day departs with Barnabas to Derbe.
	XI.	Peter, at his return to Jerusalem, is accused by those of the circumcision, for conversing with the Gentiles; but he declares to them his vision, and the whole matter concerning Cornelius; and they glorify God; for granting to the Gentiles also repentance unto life.			2 Cor. XII. 2.
		The believers, who ever since the martyrdom of Stephen, and the persecution thereupon ensuing, had been dispersed throughout all Phenice and Cyprus, come now to Antioch, and preach the Gospel to the Greeks there, having before preached to none but the Jews. The Church at Jerusalem understanding this, and that the number of believers increased exceedingly, sends Barnabas thither to confirm them; he goes to Tarsus, and takes Saul along with him to Antioch, where they continue a whole year,			2 Tim. I. 2, 5.
					About this time Timothy, though a child, with his mother Eunice, and his grandmother Lois, embrace the

An INDEX to the HOLY BIBLE.

The Year after CHRIST		<i>The seventh Age of the World.</i>	The Year after CHRIST		<i>The seventh Age of the World.</i>
52. The Ro- man Em- pire.	Acts XV.	the Christian faith, preached by Paul. Certain Judaizing Christians come from Judea to Antioch, and teach that the Gentiles ought to be circumcised, and observe the law of Moses; these Paul and Barnabas oppose, and a council is held by the apostles and others at Jerusalem, to determine this controversy. The decrees of the synod are sent to the churches.	55. The Ro- man Em- pire.		Paul is accused by the Jews, and brought before Gallio, proconsul of Achaia, who refuseth to be judge in a controversy about religion, and so drives them away from the judgment-seat.
53.	36.	Paul and Barnabas thinking to visit the churches together, fall at strife, and part asunder; Barnabas and Mark go into Cyprus; Paul and Silas into Syria and Cilicia.	56.	Acts XVIII. 18.	Paul departs from Corinth, and passeth to Ephesus, thence he sets out toward Jerusalem, that he may be at the feast; he lands at Cefarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the disciples in all those places.
	XVI.	Paul coming to Derbe, finds there Timothy, whom (because his mother was a believing Jew, though his father a Gentile) he causeth to be circumcised, and takes him along with him. He is by a vision admonished to go into Macedonia; coming to Philippi, the chief city of that part of Macedonia, he converts Lydia; casteth out of a certain maid-servant a spirit of divination, whose master losing a considerable gain thereby, brings Paul and Silas before the magistrates; these cause them to be whipped and imprisoned; but at midnight, Paul and Silas praying and singing Psalms, the doors of the prison fly open, and their bonds are loosed: the jailer, ready to kill himself, is converted to the faith, and baptized the same night with his whole family. Next day the magistrates come themselves, and pray them to depart the city.	57. 58. 60.	XIX.	Paul returns to Ephesus, disputes daily in the school of Tyrannus, and continues preaching there, and the parts thereabouts. He writes his epistle to the Galatians.
54.	XVII.	From Philippi Paul takes his journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a synagogue of the Jews; there he preacheth three sabbath-days; some believe, others persecute him. Leaving Thessalonica, he comes to Berea, and soon after arrives at Athens, disputes with the philosophers, and declares unto them that UNKNOWN GOD, whom they had ignorantly worshipped. He converts Dionysius the Areopagite, and thence passeth to Corinth.		1 Cor. I. 11. XVI. 8.	At Ephesus, Demetrius a silversmith, jealous of his gain, raiseth a tumult against Paul, which is appeased by the town-clerk.
	XVIII.	Paul at Corinth meets with Aquila and Priscilla, not long before banished Rome, by the decree of Claudius. Here he continues a year and six months, and thence writes to the Thessalonians.		Acts XX. 2 Cor. VIII. 1, 2, 6, 19. 1 Cor. XVI. 5.	About this time a schism arising in the Church of Corinth, which causeth Paul (now in or about Ephesus) to write his first epistle to the Corinthians.
				Acts XX. 3, 4, 6.	Paul departs from Ephesus, and comes into Macedonia, and gathers a contribution for the relief of the saints at Jerusalem.
				XXI.	The apostle having learnt from Titus the success of his first, writes now his second epistle to the Corinthians; out of Macedonia he goes into Greece, and comes to Corinth, where he writes his epistle to the Romans.
					Paul purposing to go directly from thence into Syria, that he may carry the collections to Jerusalem, the Jews lay wait for him; he understanding this, thinks it best to return into Macedonia the same way he came, and thence to pass into Asia.
					After the days of unleavened bread, Paul sails from Philippi, and comes to Troas; there he restores Eutychus to life. Having passed through several cities of Greece, he arrives at Miletus; from thence he sends to call the elders of the Church of Ephesus, whom he earnestly exhorts to the performance of their duty.
					Paul comes to Jerusalem, is apprehended in the temple, and secured in the castle; he claimeth the privilege of a Roman, and escapeth scourging.
					Paul

An INDEX to the HOLY BIBLE.

The Year after CHRIST 60. The Ro- man Em- pire.		<i>The seventh Age of the World.</i>	The Year after CHRIST 63. The Ro- man Em- pire.		<i>The seventh Age of the World.</i>
	Acts XXII. XXIII.	Paul pleadeth his cause before Ananias the high-priest. The chief captain understanding that above forty Jews had bound themselves under a curse, neither to eat nor drink till they had killed him, sends him to Felix the governor of the province, by whom he is imprisoned at Cesarea.		Hebr. XIII. 24.	To the Colossians. To the Ephesians. About the latter end of this year St. Paul is set at liberty; and a little before his departure out of Italy into Asia, he writes his epistle to the Hebrews.
62.	XXIV.	Paul is accused before Felix by Tertullus the orator: Felix goes out of his office, and to gratify the Jews, leaves Paul in prison. Portius Festus succeeds him in the government.	65.	Tit. I. 5.	He preacheth the Gospel in the isle of Crete, and leaves Titus there to set things in order, and ordain elders in every city.
	XXV.	The Jews come to Cesarea, and accuse Paul before Festus. He answereth for himself, and appeals unto Cesar. King Agrippa comes to Cesarea, and Festus opens the whole matter to him.	66.		St. Paul writes his epistles, To Timothy I. To Titus. To Timothy II.
	XXVI.	Paul makes his defence in the presence of Agrippa; who thereby is almost persuaded to be a Christian, and the whole company pronounce him innocent.	67.	Euseb. Hist. Ec. l. 2. c. 24.	About this time the epistles of St. Peter, St. John, and St. Jude, seem to be written. St. Peter and St. Paul are said to have suffered martyrdom at Rome towards the latter end of Nero's reign.
63.	XXVIII.	Paul comes to Rome, is a prisoner at large, and preacheth there two years.	70.	Luke XIX. 43, 44.	This year Jerusalem (according to Christs prophecy) is besieged, taken, sacked, and burnt by Titus, 1,100,000 of Jews perish, 97,000 are taken prisoners; besides an innumerable company that in other places of Judea kill themselves, or perish through famine, banishment, and other miseries.
		<i>Here ends the History of the Acts of the Apostles, written by St. Luke, St. Paul's beloved companion in his travels.</i>	96.		St. John is banished into the isle of Patmos by Domitian, and there receives and writes his Revelation.
		St. Paul from Rome writes his epistles, To the Philippians. To Philemon.			After the death of Domitian, St. John returns to Ephesus, and at the request of the Church writes his Gospel.

The E N D.



TABLES

TABLES of Scriptur-Measures, Weights, and Coins :
*With an APPENDIX, containing the Method of
 Calculating its MEASURES of SURFACE,
 hitherto wanting in Treatises on this Subject. By the
 Right Reverend Richard Lord Bishop of Peterborough.*

A Measure is a known quantity applied to another of the same kind that is less known, to make its dimension better known, by help of numbers, expressing the proportion that the known quantity bears to the unknown. The dimensions to be measured are three: 1. *Meer length*, which hath but one dimension. 2. *Surface*, which consists of length multiplied into breadth; so it hath two dimensions, as it were interwoven, and this is always measured by some square surface already known, as by a square foot, or a square cubit, or any other square already known, by help of its side. *Moses* generally useth the square cubit. 3. *Solidity*, or *Capacity*, which hath three dimensions multiplied into each other: Length, breadth, and height, or depth. This is measured by a known cube. From solidity ariseth weight in all sublunary bodies; and by weight we measure the value of coins: Therefore I shall join weights and coins together in the fourth table.

I use = to signify Equal: :: to express Proportion: L is called Separatrix, parting Decimals from Integers.

I. TABLE. Measures of Length.

I express the Cubit, and its parts, both by Inch-measure, and by Foot-measure; which I deduce from Inches by this proportion.

	Inch Meas.	Foot Meas.
As 12. 1. ::	21 L 88 f.	1 L 824.
A Cubit is = to	21 L 88 f.	1 L 824.
A Span the longer = $\frac{1}{2}$ a Cubit.	= 10 L 944	= L 912.
Span the less = $\frac{1}{3}$ of a Cubit	= 7 L 296	= L 608.
A Hands breadth = $\frac{1}{4}$ of a Cubit	= 3 L 684	= L 304.
A Fingers breadth = $\frac{1}{6}$ of a Cubit	= L 912	= L 076.

Measures of many Cubits length I express only in Foot-measure.

		Foot Decim.
A Fathom	= 4 Cubits	= 7 L 296.
Ezekiels Reed	= 6 Cubits	= 10 L 944.

Schaenus, the Egyptian Line for Land-measure, which I think Scripture useth to divide inheritances, Psalm XVI. 6. and LXXVIII. 55. They used different lengths, but the shortest, and most useful was

Cubits
 = 80 = 145 L 92.

Herodotus mentions a Schaenus just 300 times as long: I judge that all the greater were made in proportion to the least.

The Mile, = 4000 Cubits = 7296 Feet.

Stadium, $\frac{1}{10}$ of their Mile = 400 Cubits = 729 L 6.

Parasang, $\frac{1}{3}$ of their Miles = 12000 Cubits = 4 English Miles: and 580 Feet.

II. TABLE. Measures of Surface.

Moses hath described these by square Cubits. I here express them reduced to our square Feet: The method of this reduction is taught in an Appendix. I first propose three clear examples given by *Moses*: Secondly, I place six instances of greater difficulty.

The clearest examples are,

I. The Altar of Incense. Only two sides of it, viz. its length and breadth are express'd by *Moses*; each of them is affirmed to be one Cubit. Yet he declares that it was four-square: whence we collect, that it was just one square Cubit. See *Exod. xxx. 2*. Now it is demonstrated in the Appendix, that one Jewish square Cubit amounts to in surface three English square Feet, and about 47 square Inches.

II. The Table of Shew-bread. *Exod. xxv. 23*. It is affirmed to be two Cubits in length, and one in breadth: None doubt but it was rectangular, containing two Jewish square Cubits. These amount to above six English square Feet, and above half, viz. 94 square Inches.

III. The Boards of the Tabernacle, each 10 Cubits in length, and one and a half in breadth, *Exod. xxvi. 16* being rectangular, must contain 15 square Cubits, Jewish. These are proved to contain very near 50 square Feet of English Measure.

The more difficult cases reserved to the Appendix, are,

I. The Mercy-seat, whose surface is = 12 square Feet and $\frac{1}{2}$.

II. A general method is taught of reducing any given number of Jewish Cubits to English square Feet.

E III. The

A Table of Scripture Measure, Weights, and Coins.

III. The example of the 15 square Cubits in the Boards of the Tabernacle is made clearer.

IV. The Court of the Tabernacle, described *Exod.* xxvii. 18. is found to be just half the *Egyptian Aroure*, and to contain 1 Rood, 21 Perches, 27 square Feet, &c.

V. The whole *Aroure* is determined, and reduced to our *English Measures*, 3 Roods, 2 Perches, 55 square Feet.

VI. The Suburbs, or Glebe Land, given to each city of the *Levites*, *Numb.* xxxv. 3, 4, 5. is shewed to be a Square, on each of the four sides of every city, containing a million of *Jewish* square Cubits, or 100 *Aroure*; which amount to in each Square 76 Acres, 1 Rood, 20 Perches, 80 square Feet: Whence we collect, that all the four Squares amounted to 305 Acres, 2 Roods, 1 Perch, besides 51 Feet square.

III. TABLE. Measures of Capacity.

Wine-Gall. Flints. Foot. &c.

<i>Epha</i> , or <i>Bath</i>	7	4	15
<i>Chomer</i> , <i>Homer</i> in our Translation	75	5	7
<i>Seah</i> $\frac{1}{3}$ of <i>Epha</i>	2	4	3
<i>Hin</i> $\frac{1}{4}$ of <i>Epha</i>	1	2	1
<i>Omer</i> $\frac{1}{10}$ of <i>Epha</i>	0	6	0.5
<i>Cab</i> $\frac{1}{16}$ of <i>Epha</i>	0	3	10
<i>Log</i> $\frac{1}{72}$ of <i>Epha</i>	0	0	10
<i>Metretres</i> of <i>Syria</i> (<i>Job.</i> ii. 6.) = <i>Cong. Rom.</i>	0	7	0
<i>Cotyla</i> , <i>Eastern</i> $\frac{1}{100}$ of <i>Epha</i>	0	0	3

This *Cotyla* contains just 10 Ounces *Averdupois* of rain water: *Omer*, 100: *Epha*, 1000: *Chomer*, 10,000. So by these weights all these Measures of Capacity may be expeditiously recovered, very near exactness.

IV. TABLE. Of Weights and Coins.

The *Jewish* Weights are reduced to the Standard Granes of our *Troy* Weight: whereof 438, are equal to the *Roman* Ounce, and to our ancient *English Averdupois* Ounce.

The value of *Jewish* and *Roman* Weights and Coins, at the present rate of Silver and Gold, expressed in Pence and Decimals of a Penny.

Granes. Dec. Pence. Decim. s. d.

<i>Shekel</i> is the orig. W.	=219	=28L2,875	=2-4-
<i>Bekah</i> $\frac{1}{2}$ a <i>Shekel</i>	=109L5	=14L1,437	=1-2-X
<i>Gerah</i> $\frac{1}{10}$ of <i>Bekah</i>	=10L95	=14L1,437	=2-1-X
<i>Maneh</i> = 100 <i>Sh.</i>	W.=21,900		
<i>Maneh</i> in Coin=60 <i>Sh.</i>	=13140	=1,697L25	=7-1-
<i>Tal. Sil.</i> = 3000 <i>Sh.</i>	=657,000	=84,862L5	=353-11-10
<i>Talent</i> of Gold, the same Weight			=5075-15-7
The <i>Golden Darics</i> , <i>Ezra</i> II. 69. seem to be Coins of <i>Darius</i> the <i>Mede</i> . They weighed 12 <i>Gerahs</i> .		=131L4	=1-C

Roman Money mentioned in the New Testament.

	Pence	Farthings.
<i>Denarius</i> , Silver	7	3
<i>Asses</i> , Copper	0	3
<i>Assarium</i>	0	1 $\frac{1}{2}$
<i>Quadrans</i>	0	3
A <i>Mite</i>	0	4

An APPENDIX to the Second Table of Measures of Surface, described by *Moses*, shewing the Method of reducing them by Calculation to the Measures used in England, for the benefit of those that understand Decimal Arithmetick, and desire to try the Reductions given in the Table, or to make further Improvements in this kind of Measures.

I Shall begin with Reduction of the Measures of the *Mercy-seat*, which was Gods Throne of Grace among the *Jews*. *Moses* in *Exod.* xxv. 17. affirms, that its length was two Cubits and an half, its breadth one Cubit and an half. The fractions adhering to its length and breadth, make some difficulty to beginners in Arithmetick, which the Decimal way doth much abate. Supposing therefore, what I have elsewhere proved, that the *Jewish* Cubit was in Foot-measure 1L824. The length must be expressed in Foot-measure, and Decimals thereof, 4L560. The breadth in like measure will be 2L736. Wherefore the Product of these numbers multiplied into each other, gives its surface 12L47,616: in number of its square Feet, and Decimals thereof, 12 square Feet, and very near half a square Foot; if the Decimals had been L50, it had been just half a Foot. If we desire to express those Decimals of a Foot in square Inches, as is usual in England, we must multiply 12L47,616 by 144, the square Inches of a Foot, and the product will be 68L56,704: which shews that the Decimals we found amount to 68 square Inches, and above half an Inch more: we need not be nicer.

2. In the Altar of Incense *Moses* describes the *Jewish* square Cubit, which must be reduced to our Foot-measure, thus, $\frac{1,824}{1,824}$. The product of these numbers multiplied will be the upper surface of this Altar, 3L326,976, that is, three square Feet, and 326,976 Decimals of a square Foot, which we may express by 47 square Inches, and a few Decimals of an Inch square inconsiderable.

3. *Moses*'s description of the Boards of the Tabernacle, *Ex.* xxvi. 16. by 10 Cubits in length, and one and an half in breadth, naturally

1. The Mercy-seat.

2. A square Cubit reduced to our Measure.

3. The Boards of the Tabernacle.

A Table of Scripture-Measures, Weights, and Coins.

turally leads a man to discern in each boards surface 15 *Jewish* square Cubits; because if we conceive a line drawn from the end of one Cubit at the bottom of the Board, to the end of one Cubit at the top of the Board, this must needs be 10 whole square Cubits on one side of that line, and 10 half square Cubits (= 5 whole) on the other side of that line: Here therefore are 15 square Cubits. The reduction of these into *English* square Feet is performed by multiplying 15, viz. the number of Cubits given into 3L326,976, the Feet and Decimals of one square Cubit, and the product will be 49L90,464, and that is very near to 50 square Feet; for those Decimals amount to above 130 square Inches, and little more than 13 square Inches would make it just 50 Feet, which abatement we need not here regard.

4. Let us now go to the measure of the surface of land. But we will begin with the Court of the Tabernacle, the ground on which the Priests performed all the solemn publick worship of *Israel* in *Moses's* time. The Area of this Court is described by *Moses*, *Exod.* xxvii. 18. by its length 100 Cubits, and its breadth every where 50 Cubits. Wherefore this Area must be in *Jewish* measure 5000 square Cubits, for that is the product of 100 multiplied into 50. To reduce these 5000 *Jewish* Cubits into *English* square feet, I must multiply 5000 into 3L326,976, the product is 16,634L88 *English* square Feet.

But in cases of such long numbers of Feet, we use for brevity's sake, and to help our memories, to reduce them into Perches, or Roods, or Acres, which contain known numbers of square Feet. A Perch contains 272 square Feet and $\frac{1}{2}$. A Rood is = to 10,890 square Feet. An Acre is = to 43,560 square Feet. It is plain that the number 16,634L88 hath not integers equal to those of an Acre; but it hath enough to answer those in a Rood, and some overplus; therefore I must divide 16,634L88 by 10,890, which is a Rood. By such division continued in the Decimal way, until I have a fraction of five or six places, which is exact enough, I find the quote to be 1L527,537, which assures me that my number 16,634L88 hath but once intirely in it a whole Rood: But it hath moreover in it many Decimal parts of a Rood. These therefore I reduce to the Perches contained in them, by multiplying them into 40, which is the number of Perches that make up a Rood; and cutting off six places from the product, which is 21L101,480; so I find there are 21 Perches intire, and the figures after the Separatrix are Decimals of a Perch. These also I multiply by 272L25, which are the square Feet and Decimals of a Perch. The product of this last multiplication, after eight places cut off from it by the Separatrix, because there were six places of Decimals in one of the multipliers,

and two in the other, is 27L62,793,600. Hence I learn that there are therein but 27 intire Feet; all the eight Decimal places amount to little above half a Foot, and therefore I cast them away as in considerable in the measure of land. This method of reduction by multiplication of Decimals, I find to be easier than the common way of reduction by division, and therefore I propose it to be used by beginners in this practice of surveying. So I find this Court to contain in *English* measure 1 Rood, 21 Perches, 27 Feet, and little more than half a Foot squared. But reflecting upon *Moses's* measure by Cubits, and finding them to be precisely 5000 square Cubits, I observed that they were just half 10,000, which I had observed from *Herodotus's* *Euterpe*, to be the Area of the *Egyptian* *Aroura*, by which their land was as generally measured, as ours is by Acres and Roods. See *Herodot.* l. 2. c. 168. I called also to mind a passage in *Manetho* an *Egyptian* Priest, cited by *Josephus* in his first book against *Apion*, where he affirms, that *Manetho* in his history of the reign, wars, and expulsion of the Pastors (whom *Africanus* affirms to be *Phœnicians*, or *Canaanites*, and *Josephus* vainly believed to be *Jews*) wrote out of the publick Records of *Egypt*, that these Pastors made at *Abaris* a very large and strong encampment, that encompassed 10,000 *Aroura*, sufficient to contain 240,000 men, and long to maintain their cattle. Hence it appears, that not only the *Egyptians*, but the *Phœnicians* or *Canaanites* also that had dwelt among them, and had reigned there during the time of six kings successively used this measure of land, called *Aroura*. Now this was long before *Moses's* time; for the beginning of *Amosis* or *Tethmosis*, who expelled them out of *Egypt*, was very near the time of *Abrahams* death, as appears by the annals of the learned Primate of *Ireland*. Wherefore I believe that *Moses*, who was skilled in all *Egyptian* learning, especially surveying, did of choice make the Court of the Tabernacle to be just half an *Aroura*, which was a known measure to him and his people, who had long dwelt in *Egypt*, and Divine Authority directed him so to do.

5. Because we have shewn from *Herodotus*, that an *Aroura* is the square of 100 *Jewish* or *Egyptian* Cubits, and 100 such Cubits may in *English* Foot-measure be express'd by 182L4 *English* Feet, it follows that the square of this number will express exactly the number of the *English* square Feet that are contained in an *Aroura*. Now by multiplication of 182L4 into itself, I find the product to be 33,269L76: Therefore I conclude that there are 33,269 square Feet intire, and L76 Decimals of a square Foot in an *Aroura*. Now to reduce these *English* square Feet into Roods, Perches, and the Remainder of square Feet, I use the method used in the last paragraph: First, I divide them by 10,890, the square Feet in a

E 2 Rood,

1. The
Merry-
seat.

4. The
Court of
the Ta-
bernacle.

2. A
square
Cubit re-
duced to
our Mea-
sure.

3. The
Boards
of the
Taber-
nacle.

5. The
Reduc-
tion of an
Aroura
to Eng-
lish Mea-
sures.

A Table of Scripture-Measures, Weights, and Coins.

Rood, and the quote I find 3L055,074, that is 3 Roods; and L055,074 Decimals of a Rood. Secondly, I multiply those Decimals by 40, which is the number of Perches in a Rood, the product is 2L102,960. Hence I conclude there are therein two Perches, and L202,960 Decimals of a Perch. Thirdly, I multiply these last Decimals by 272L25, which are the square Feet of a Perch. The product is 55L25,586,000, that is 55 intire square Feet; the eight places of Decimals amount to little above $\frac{1}{2}$ of a square Foot, therefore I reject them as inconsiderable in measure of land. By all these reductions it is found, that an *Aroura* is in *English* measure three Roods, two Perches, 55 $\frac{1}{2}$ square Feet. Hence it follows also, that it is not well translated by *Jugerum*, for it is much larger; nor is it well in *English* called an Acre, for it is considerably less. To this place I refer the use of the lesser sort of *measures*, which yet is most convenient for the use of the *Egyptians*, and of the *Jews* to measure out private mens inheritances, by a line which was 80 Cubits long. For the length of this line will measure one side of an *Aroura*, if the other side be 125 Cubits long, which is the length of this line and its half, and 5 Cubits above half of it, which they might easily mark in it by a knot or a ring. And by this means they might easily lay any number of *Arouræ* together, all of them rectangular and parallel to each other. Such lines I suppose for measure of inheritances are intimated, *Psal.* LXXVIII. 55. & XVI. 6, &c.

6. The
Levites
Glebe.

6. I shall conclude with an example amounting after reduction to a number of *English* Acres, which measure we have not yet reached to. This I take from *Numb.* XXXV. 3, 4, 5, verses. There *Moses* describes what measure of land the *Levites* were to be allowed for their cattle their goods, and all their beasts, on the north, east, south, and west-sides of each of their cities. So that the city was to be in the midst of the land belonging to it. This land in our translation is called suburbs, because of its nearness to all their cities. But we must not thence imagine, that it means houses and streets, adjoining to their cities, in which sense we sometimes use the word suburbs. For *Moses* plainly tells us they were places for their several sorts of cattle to feed in, such as might also be orchards or gardens for fruits, or perhaps for a little corn, comprehended in the word *their Goods*. These fields he limits by 1000 Cubits, which was just a quarter of an eastern mile, but amounts in meer length to 608 yards *English* measure, and therefore exceeds a quarter of an *English* mile by 168 yards in length. But it is certain that cattle cannot feed upon meer length, but this must signify the side of some surface of land bounded thereby, and we must have two sides of that surface given, before we can find the Area, or surface contained. There-

fore *Moses*, ver. 5 tells us, that on each side of each city they must measure 1000 Cubits, which will determine no surface, unless we understand it to mean the two sides of a square, bounded on every side by 1000 Cubits; these two sides multiplied into each other, will produce a square that contains just a million of square Cubits, and that is a known and exact measure of just 100 *Arouræ*: and this shews that the 2000 Cubits mentioned ver. 5. are the two sides of that square whereof the 1000 mentioned ver. 4. is one, and may be called the root of the square. This shews the agreement of the two different numbers. The reduction of this million of square Cubits will be performed by the same method that I have used before. Therefore, first, I express 1000 *Jewish* by 1824 *English* Feet, without any Separatrix, according to the principles owned in Decimal Arithmetick; and the square of that number will be 3,326,976, without a Separatrix. Secondly, I divide this number by 43,560, which are the square feet of an Acre, and find the quote to be 76L376,859, which signify 76 intire Acres, and L376,859 Decimals of an Acre. Thirdly, to find what Roods are contained in these Decimals, I multiply them by four, the number of Roods in an Acre, and find the quote to be 1L507,436, which proves that there is but one Rood in them, and the six figures cut off by the Separatrix (because there were six Decimals in one of the multipliers) are all Decimals of a Rood. Fourthly, therefore to find what Perches are in these last Decimals, I multiply them by 40, which is the number of Perches contained in a Rood. The product is 20L297,440; hereby I find there are 20 intire Perches, besides the Decimals of a Perch placed after the Separatrix. Fifthly, to find what square Feet are in those last Decimals, I multiply them by 272L25, which are the square Feet and Decimals in a Perch, the Product is 80L97804, which is 80 square Feet, and all the Decimals not amounting to a square Foot, I reject as inconsiderable in measure of land. Thus we have found that this and every other square, on each side of every *Levitical City*, was prescribed to be 76 Acres, 1 Rood, 20 Perches, 80 square Feet in our measure, but was just a million of square Cubits in their measure.

To add the four squares belonging to one *Levitical City* together, the best way will be to take the first quote that we found in Acre-measure, viz. 76L376,859, and we must multiply it by four, and we shall find, by the method I have used, all the four squares together to amount to 305 Acres, 2 Roods, 1 Perch; we need not take notice of any lesser quantities in this case: We may also by this method find the sum of the Acres belonging to all the 48 cities of the *Levites*, and many other improvements in this kind of measuring surfaces. But I leave them to the industry of others.

A T A

A TABLE of Kindred and Affinity, wherein whosoever are related, are forbidden in Scripture, and our Laws, to marry together.

A man may not marry his

- 1 Grandmother.
- 2 Grandfathers Wife.
- 3 Wifes Grandmother.
- 4 Fathers Sister.
- 5 Mothers Sister.
- 6 Fathers Brothers Wife.
- 7 Mothers Brothers Wife.
- 8 Wifes Fathers Sister.
- 9 Wifes Mothers Sister.
- 10 Mother.
- 11 Step-Mother.
- 12 Wifes Mother.
- 13 Daughter.
- 14 Wifes Daughter.
- 15 Sons Wife.
- 16 Sister.
- 17 Wifes Sister.
- 18 Brothers Wife.
- 19 Sons Daughter.
- 20 Daughters Daughter.
- 21 Sons Sons Wife.
- 22 Daughters Sons Wife.
- 23 Wifes Sons Daughter.
- 24 Wifes Daughters Daughter.
- 25 Brothers Daughter.
- 26 Sisters Daughter.
- 27 Brothers Sons Wife.
- 28 Sisters Sons Wife.
- 29 Wifes Brothers Daughter.
- 30 Wifes Sisters Daughter.

A Woman may not marry her

- 1 Grandfather.
- 2 Grandmothers Husband.
- 3 Husbands Grandfather.
- 4 Fathers Brother.
- 5 Mothers Brother.
- 6 Fathers Sisters Husband.
- 7 Mothers Sisters Husband.
- 8 Husbands Fathers Brother.
- 9 Husbands Mothers Brother.
- 10 Father.
- 11 Step-Father.
- 12 Husbands Father.
- 13 Son.
- 14 Husbands Son.
- 15 Daughters Husband.
- 16 Brother.
- 17 Husbands Brother.
- 18 Sisters Husband.
- 19 Sons Son.
- 20 Daughters Son.
- 21 Sons Daughters Husband.
- 22 Daughters Daughters Husband.
- 23 Husbands Sons Son.
- 24 Husbands Daughters Son.
- 25 Brothers Son.
- 26 Sisters Son.
- 27 Brothers Daughters Husband.
- 28 Sisters Daughters Husband.
- 29 Husbands Brothers Son.
- 30 Husbands Sisters Son.

A TABLE of TIME.

- | | | | | | | | |
|---|-------------------------|----|---------------------|----|---------------------|-----|---------------------|
| 1 | A Bib, or Nisan, | 1. | { <i>March.</i> | 7 | Ethenim, or Tizri, | 7. | { <i>September.</i> |
| 2 | Zif, or Jair, | 2. | { <i>April.</i> | 8 | Bul, or Merchesuan, | 8. | { <i>October.</i> |
| 3 | Sivan, | 3. | { <i>April.</i> | 9 | Chisleu, | 9. | { <i>October.</i> |
| 4 | Thamuz, | 4. | { <i>May.</i> | 10 | Thebeth, | 10. | { <i>November.</i> |
| 5 | Ab, | 5. | { <i>May.</i> | 11 | Shebeth, | 11. | { <i>November.</i> |
| 6 | Elul, | 6. | { <i>June.</i> | 12 | Adar, or Ucadar, | 12. | { <i>December.</i> |
| | | | { <i>June.</i> | | | | { <i>January.</i> |
| | | | { <i>July.</i> | | | | { <i>January.</i> |
| | | | { <i>July.</i> | | | | { <i>February.</i> |
| | | | { <i>August.</i> | | | | { <i>February.</i> |
| | | | { <i>August.</i> | | | | { <i>March.</i> |
| | | | { <i>September.</i> | | | | |

Days of the Week.

- | | | |
|---|--------------------------|-------------------|
| 1 | D AY of the Week, | <i>Sunday.</i> |
| 2 | Day, | <i>Monday.</i> |
| 3 | Day, | <i>Tuesday.</i> |
| 4 | Day, | <i>Wednesday.</i> |
| 5 | Day, | <i>Thursday.</i> |
| 6 | Day, | <i>Friday.</i> |
| 7 | Day, or Sabbath, | <i>Saturday.</i> |

Hours of the Day.

1, 2, 3, 4, 5, 6.

Morning,

From 6 to 7, 8, 9, 10, 11, 12.

Afternoon,

From 12 to 1, 2, 3, 4, 5, 6.

Watches.

The first Watch from Evening to Nine at Night.

The second or middle Watch, from Nine to Midnight.

The third Watch, or Cock-crowing, from
Midnight till three in the Morning.

The fourth, or Morning Watch, from Three till Morning.

A TABLE

A T A B L E of Offices and Conditions of Men.

Patriarchs, or Fathers of Families, such as Abraham, Isaac, and Jacob, and his Sons.
Judges, Temporary Supreme Governors, immediately appointed by God over the children of Israel.

Kings, And they either of the whole nation, or after the falling off of the ten tribes, of Judah or Israel.

Elders, Senators the LXX, or Sanhedrin.

Officers, Provosts, Sheriffs, or Executioners.

Judges, Inferior Rulers, such as determine controversies in particular cities.

Israelites, Hebrews, descendants from Jacob.

An Hebrew of Hebrews, an Israelite by original extraction.

A Profelyte of the Covenant, who was circumcised, and submitted to the whole Law.

A Profelyte of the Gate, or Stranger, who worshipped one God, but remained uncircumcised.

Officers under the Assyrian or Persian Monarchs.

Tirshatha, or Governor appointed by the kings of Assyria or Persia.

Heads of the captivity, The chief of each tribe or family, who exercised a precarious Government during the captivity.

Under the Grecian Monarchs.

Superior Officers.

Maccabees, the Successors of Judas Maccabeus, high-priest, who presided with kingly power.

Under the Roman Emperors.

Presidents, or Governors, sent from Rome with Imperial power.

Tetrarchs, who had kingly power in four Provinces.

Proconsuls, or Deputies of Provinces.

Inferior Officers.

Publicans, or Tax-gatherers.

Centurions, Captains of an hundred men.

Ecclesiastical Officers, or Sects of Men.

High-priests, who only might enter the Holy of Holies.

Second Priests, or Sagan, who supplied the high-priests office, in case he were disabled.

High-priests for the War, set apart for the occasion of an expedition.

Priests, Levites of the sons of Aaron divided into twenty four ranks, each rank serving weekly in the temple.

Levites, of the tribe of Levi, but not of Aarons family; of these were three orders, Gershonites, Kohathites, Merarites, several sons of Levi.

Nethinims, Inferior servants to the Priests and Levites (not of their tribe) to draw water, and cleave wood, &c.

Prophets, anciently called Seers, who foretold future events, and denounced Gods Judgments.

Children of the Prophets, their disciples or scholars.

Wise-men, called so in imitation of the eastern Magi, or Gentile Philosophers.

Scribes, writers and expounders of the law.

Disputers, that raised and determined questions out of the law.

Rabbies or Doctors, teachers of Israel.

Libertines, Freed-men of Rome, who being Jews or Profelytes, had a synagogue or oratory for themselves.

Gaulonites or Galileans, who pretended it unlawful to obey an heathen magistrate.

Herodians, who shaped their religion to the times, and particularly flattered Herod.

Epicureans, who placed all happiness in pleasure.

Stoicks, who denied the liberty of the Will, and pretended all events determined by fatal necessity.

Simon Magus, author of the heresy of the Gnosticks, who taught that men, however vicious their practice was, should be saved by their knowledge.

Nicolaitans, the disciples of Nicolas one of the first seven Deacons, who taught the community of wives.

Nazarites, who under a vow abstained from wine, &c.

Nazarens, Jews professing Christianity.

Zelots, Sicarii, or murderers, who under pretence of the law, thought themselves authorized to commit any outrage.

Pharisees, Separatists, who upon the opinion of their own godliness despised all others.

Sadducees, who denied the resurrection of the dead, angels, and spirits.

Samaritans, mongrel professors, partly Heathen, and partly Jews, the offspring of the Assyrians sent to Samaria.

Apostles, missionaries or persons sent; they who were sent by our Saviour, from their number, were called, *The Twelve*.

Bishops, successors of the Apostles in the government of the church.

Deacons, officers chosen by the Apostles, to take care of the poor.

F I N I S.



